

THE
CATHOLIC
PAGES
OF
AMERICAN HISTORY

UNIVERSITY
OF PITTSBURGH



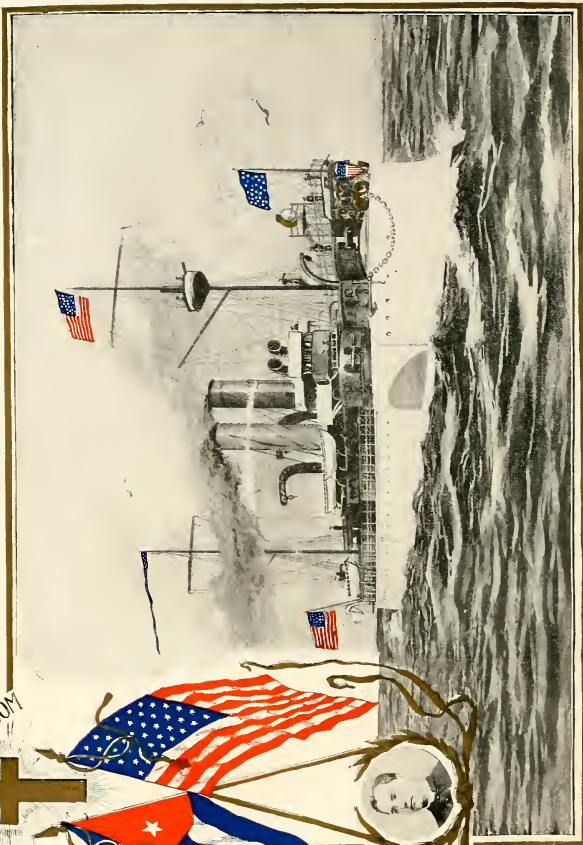
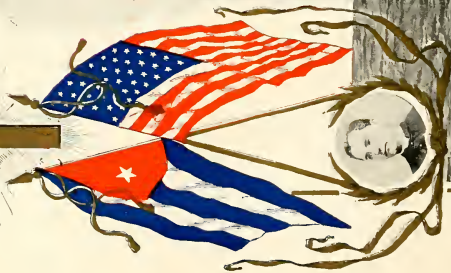
Dar. Rm.
E178
S528
1908
v. 2

LIBRARIES



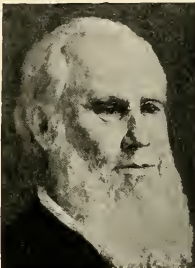
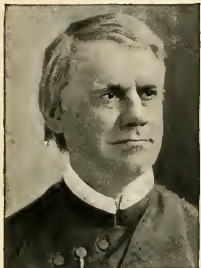
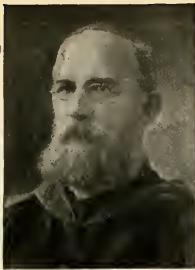


FOR FAITH
AND FREEDOM



IN MEMORY OF THE MARTYRS OF THE "MAINE" AND THEIR NOBLE CHAPLAIN.

The followers of the Cross were ever foremost in Defence of the American Flag. Nearly all of the 260 men that perished on the "Maine" in the Harbor of Havana on that terrible night of Feb. 15th, 1898, were not only American sailors, but were also sons of the Catholic Church. Chaplain Chidwick's untiring labors in ministering to the material and spiritual wants of the wounded, in identifying and burying the dead and corresponding with their anxious relatives, was made the subject of special commendation in a cablegram by Captain Sigbee to the Department.



By permission of the Paulist Fathers.
 REV. CLARENCE E. WOODMAN.
 VERY REV. GEORGE DESHON.
 REV. ALOYSIUS R. NEVINS.

REV. GEORGE M. SEARLE.
 VERY REV. ISAAC T. HECKER.
 REV. ALFRED YOUNG.

REV. THOMAS V. ROBINSON.
 VERY REV. AUGUSTINE F. HEWIT.
 REV. HENRY M. WYMAN.

A GROUP OF PAULIST FATHERS, ALL AMERICAN CONVERTS.

Among the great Triumphs of Faith stands the American Order of Paulists, founded by Father Hecker, its first Superior General, an American and a Convert, as was also its second Superior General, Father Hewit, who was formerly a Protestant minister, as was his father. Its third Superior General, Father Deshon, formerly a Lieutenant in U. S. A., is also an American Convert.



JOHN GILMARY SHEA, LL. D.

The Celebrated Historian and Scholar. Author of innumerable works of great original research. Honored by the Holy Father and the American Prelates as the one man competent to be entrusted with the preparation of an authentic History of the Church in the United States.



HIS EMINENCE JAMES CARDINAL GIBBONS
Archbishop of Baltimore.



HON. JOHN L. MACDONALD.

Honored as a member of the Fifth City Congress, Mayor of his city, Representative and Senator of Maryland, Justice of her eighth judicial district, and noted as the auditor and champion of her Liberty of Conscience Law.

Our Church and Country

THE CATHOLIC PAGES OF AMERICAN HISTORY

A Review of the Achievements of the Church and her Sons in America from the
Discovery of the Continent to the Dawn of the Twentieth Century.

PRESENTING

A GRAND RECORD OF HEROIC DEEDS FOR THE OLD FAITH AND THE NEW
LAND, AND MANY IMPORTANT CHAPTERS ON QUESTIONS
OF DEEP INTEREST TO SONS OF THE CHURCH
AND CITIZENS OF THE REPUBLIC

From the Pens of Eminent Authorities as Indicated throughout the Work.

WITH

The History of The Church and the Founding of The Hierarchy in the United States

By the Great Catholic Historian of America

JOHN GILMARY SHEA, LL. D.

INCLUDING CHAPTERS FROM THE FOLLOWING EMINENT PRELATES AND WELL-KNOWN WRITERS:

His Holiness Pius X.	Rev. Walter Elliott, C.S.P.
His Eminence James Cardinal Gibbons.	Rev. Henry O'Keefe, C.S.P.
Most Rev. John J. Keane.	Rev. William L. Sullivan, C.S.P.
Right Rev. John L. Spalding.	Rev. John Talbot Smith.
Right Rev. Sebastian G. Messmer.	Rev. Francis Howard.
Right Rev. Mgr. Seton, D.D.	Rev. H. G. Ganss.
Very Rev. C. M. Thunente, O.P.	Rev. Father Corby.
Very Rev. John R. Slattery.	Hon. John I. McDonald.
Rev. Henry A. Brann, D.D.	Richard H. Clarke, LL.D.
Rev. Alexander P. Doyle, C.S.S.	Hon. John W. Johnson.
Rev. Alfred Young, C.S.P.	Hon. Judge Cortwright.

WITH INTRODUCTORY CHAPTER

By His Eminence James Cardinal Gibbons

Vol. II

PUBLISHED FOR
THE CATHOLIC HISTORICAL LEAGUE OF AMERICA



Nihil Obstat

Remigius Lafort, S. T. L.
CENSOR.

Imprimatur

Johannes M. Farley, D. D.
ARCHIEPISCOPUS.

New York, January 2, 1905

Copyrighted 1908, by The Catholic Historical League of America. Foreign Rights Reserved. Address Editor, Lock Box 842, New Haven, Conn.

PUBLISHERS' NOTICE.

The publishers will not offer this book for sale in Book-Stores. It is published exclusively for subscribers, and can only be obtained by subscribing for it to a duly appointed representative who has secured rights in the territory canvassed.

Where Chapters of minor importance have been eliminated, in order to make room for more important matter, in the revision of this edition, a few of the folios do not appear as being consecutive, but each article herein and the work as a whole, will be found full and complete.

Religious and Educational Conditions in the Philippines.

THE ACHIEVEMENTS OF THE RELIGIOUS ORDERS AND THE WORK OF THE AMERICAN TEACHER.

It is a striking fact that the colonists from every country maintain a higher level of education than the people from whom they spring. That this has been true of the English colonists has long been a commonplace; that it is equally true of the Spanish colonists deserves equal recognition. The Spanish-American republics, despite their enormous Indian population—often a majority of the whole—have, as a rule, as good school systems and as little illiteracy as Spain itself; and even in the Philippines, where the population is almost exclusively Malay, the ability to read is more general than in many of the provinces of Spain.

The truth of this generalization was impressed upon the visitor at the Pan-American Exposition at Buffalo, N. Y., who took the trouble to examine the educational exhibits. That made by the Chilians in particular would seem to indicate that in the line of manual training at least the "Yankees of South America" are in advance of their fellows at the North; and the exhibit sent in from the Philippines, incomplete as it was, seemed to substantiate Blumentritt's somewhat favorable comparison between the popular culture in these islands and that in Spain.

In the Agricultural Building the Philippine exhibit did not create this favorable impression. The implements exhibited were so primitive that, did we not recall the hand-plows shown among the relics of our Puritan ancestors, we might think that the people using them were but a few stages above barbarism.

But in all such collections the desire for the peculiar and picturesque is likely to get the better of the desire for the fairly representative. In the educational exhibit, on the contrary, that which was striking both in the pictures of the buildings and in the photographs and work of the scholars was the similarity of the civilization shown to that of our own people. Soon after the writer saw this exhibit, a friend told him of a conversation he had had with a cultivated woman in Switzerland who expressed her surprise that his wife was not at all "red." Another friend of mine had had an experience almost identical in Germany. His hostess had thought that an American was at least part Indian. It occurred to me that these misconceptions of America were not much more grotesque than certain prevalent American misconceptions of the Philippines. There are relatively fewer Negritos in the Philippines than Indians in America, and the entire pagan and Mohammedan population there is hardly one-seventh of the whole people. The remainder have been Christians for generations, and while the public provision for education has been slight—only one school for each five thousand people—the popular desire for education has made the most of the meager facilities.

The most complete part of the educational exhibit was that of the public schools of Manila. Here there were photographs of all the forty-odd school buildings now in use. Nearly half of them, I was glad to see, were for girls. There were also many photographs of scholars and a few of teachers—both American and Filipino. The former, I am informed, constitute barely one-quarter of the eighty-odd now employed. Five hundred additional American teachers have been sent to the Philippines, and Superintendent Atkinson is reported to desire a thousand more. But all of these are doubtless for portions of the islands where there are now no Americans. It is not probable that the proportion of American teachers in Manila will ever be increased, for the salaries paid them, I was told, range from \$1,050 to \$1,200 a year for ordinary teaching work. In other words, the mere salary of the teachers exceeds two months' income for all of the families represented in the schools. No people could

afford a large force of public-school teachers paid at such a rate as this, and the American people, as well as the Philippine people, would protest against the imposition of an extravagant "carpet-bag" school system. The salaries paid to the native teachers are usually less than \$25 (Mexican) a month.

But it is the work done in English which deserves the most attention. This apparently is the branch which receives the most attention; even arithmetic is already in some instances taught in our language. As educated Filipinos must already learn the Spanish language in addition to their own, the acquirement of a third tongue might be thought a good deal of an undertaking, but apparently the children are mastering it with extraordinary success. The spelling was always good, and while there were some confused idioms as well as some confused thought, the precision with which English words were used was unusually remarkable. Here for example, is the English version of a letter to the teacher, which the pupils at the public school at Apatel, Luzon, were asked to write in Pampango, Spanish, and English :

My dear Teacher :

I take much pleasure in the study of the English language, but it is a thing very difficult for the Filipino's young men. Do you know your language has many rules, and notwithstanding most of these are not conformed by motive of the exceptions; and besides the pronunciation is very curious. Sometimes I think the inventor of the English language was a comedian.

In the teacher's note to the collection of letters from which the above was taken, it is stated that the ages of the children writing them varied from six to thirteen years, and that "no one of them had had more than two months' connected teaching" in English, or any help whatever from the teachers in preparing the papers forwarded. Such statements as this are well-nigh incredible, but the many compositions forwarded from various points seem to demonstrate that the Filipino children have a remarkable talent for acquiring a foreign language.

Such work as this, while to the credit of the schools which the Americans are supporting in the islands, is also to the credit of

the previous schooling which the Filipino pupils had obtained under the Spanish government, and often from Spanish priests. Since the outbreak of the war with Spain so much has been said in denunciation of Spanish rule, both civil and clerical, that we are in danger of forgetting that there are Spaniards and Spaniards quite as much as Americans and Americans. It was the unselfish work done for the Filipinos by the Spanish missionaries which constituted the basis for the power gathered by the Church, and it was the work of the Church which led the people to accept the sovereignty of the Spanish government. It is true that the successors of those who acquired power through their services to the Filipino people often used this power for their own aggrandizement and for the oppression of the people. But in yielding to this temptation they simply manifested the common weakness of human nature. While on the train returning from Buffalo, the writer happened to be reading Woodbury Lowery's excellent work on "The Spanish Settlements in the United States," and he was repeatedly struck by the high aims not only avowed by the Spanish Government but actually cherished by the Spanish priests who took part in the conquest of America. Of the latter the historian says: "Those who came to the new fields were a devoted, self-sacrificing, patient, and energetic body of men, whose confidence in their divine mission was such that no hardship or danger could appall them, and no obstacle, however insurmountable it might seem, give them pause. . . . Shod only in sandals made of the fiber of the maguey, their sackcloth gowns scant and worn, they undertook long journeys, sleeping upon rush mats, their pillow a log or handful of dry grasses. . . . While the discipline which they practice may to-day provoke the smile of a less austere generation, it cannot but awaken admiration and respect for their force of character, their singleness of purpose, their heroic endurance, and their unflinching faith." It was priests such as these who by their self-sacrifice won the love of the natives both in America and in the Philippines, and so built up the power of the Spanish Church and State. Have we teachers animated by nobler motives or ready to make greater sacrifices?

C. B. S.

A Catholic People

Their

Country and their Customs.

PORTO RICO AND THE PORTORICANS.

By MARK W. HARRINGTON.

THE sunny seas that lie between our ports and those of Porto Rico are much more peaceful than the stormy ocean which lies between America and the Old World. The writer's voyage took him, just before the transfer from Spanish to American hands, to the southern port of Ponce, a busy, open roadstead, one of the poorest, though, perhaps, the busiest, of the island. The town is thoroughly tropical in appearance, with low, open houses, abundance of gardens, and moist, shaded streets. The capital, San Juan, next in size to Ponce and on the other side of the island, has distinctly the appearance of a south-European city, with high walls, and buildings tall and compact. Indeed, the appearance is almost Syrian, for the roofs rise tier above tier and are flat and much used by the inhabitants. The distance between the two principal towns by the fine military road is about eighty miles, and this distance we travelled a few days later by carriage in sixteen hours. The ride was a most charming one, and left the impression of both the picturesqueness of nature and the gentleness of humankind which a journey through Japan would give twenty years ago. But this is not so much a journal of a six months' residence in Porto Rico as it is a summary view of the island and its inhabitants, taken from personal observation and experience; with reference to giving some idea of the character of the island as a territory of the United States, and of the Portoricans as citizens.

This island is now American and it must remain American for ever, and its history will make the first effective test of the

capacity of the United States to absorb other states or races without harm to itself and with benefit to the state absorbed. The experiment has been tried several times already, but the territories absorbed heretofore have in no case carried a heavy population, while Porto Rico is the most densely populated rural area in the two Americas, and one of the densest in the world. Over an area of forty miles or so in breadth by about one hundred in length there are distributed nearly a million people, generally in the rural districts, never in towns of more than forty thousand people, giving a density of about two hundred and twenty-five to the square mile. This very dense population, consisting of Spanish, Indians, and Negroes—descendants respectively of the invaders, aborigines, and slaves—are now to be made good citizens of the United States, for under no other condition can we hold them.

The island itself offers a splendid opportunity for high prosperity for a people as bright, expansive, and genial as are the Portoricans of the present day. The West Indies are the higher parts, exposed above water, of a submerged mountain range, forked toward the west, and extensively volcanic in character except precisely in Porto Rico, where the fork begins. This island has the deepest known waters of the Atlantic just to the north, and very deep waters for the Caribbean to the south. It is an enormous mountain, massive in character, entirely under water except for the uppermost fifteen hundred feet or so, with an expanded, flattened top, which has been cut down to near sea-level by innumerable streams, leaving the surface in small table-lands and ridges, separated from each other by narrow, deep valleys, and from the sea by relatively small alluvial plains. This complex of hills and low mountains is freshened and kept wholesome by the perpetual eastern trade-wind and is bathed by abundant rains, except in certain sheltered areas lying to the windward of the elevations, where the rains are scanty, and may from time to time cease for a year or more.

Within this area, smaller than any State of the Union except Rhode Island, and Delaware, there is every possible variation of tropical climate from very wet to very dry, and from sea-level to

an elevation of three thousand feet or more. The climate is as favorable a one as the tropics afford, for the island lies just within the tropic, and being at the outermost bend or knee of the chain of the West Indies, it offers free and uninterrupted access to the refreshing trade-wind; but it has the serious drawbacks of a tropical climate; always unfavorable for people from the temperate zone, and especially unfavorable, as history shows, to the great race called Anglo-Saxon, to which Americans generally belong. It has no endemic yellow fever, but it has serious malarias of its own, and the much-feared fever of the West Indies may on favorable opportunity gain a foothold there when it rages as a serious plague, extending its ravages to the highest and most temperate parts of the island. White frost is a sharp and summary cure for yellow fever, but this elegant form of crystallized dew never occurs on this great island, so mild are its lowest temperatures. The winters are almost perfection in climate, though a little dry, for the winter is the principal dry season of the island; but the summers are hot and enervating, and the heats in the more arid southern and western slopes in summer can probably not be surpassed in the United States except in the terrible Mojave desert in Southern California. The endemic diseases of the island are numerous, but not especially serious. The chief disease for the immigrant is the relaxation and enervation caused by the continued hot weather of summer, when the night temperatures under cover may not for weeks together fall five degrees below those of the day in the shade, nor lower than eighty degrees on the Fahrenheit scale. This uninterrupted high temperature tends to moral disease in indolence and self-indulgence, and to physical disease in disorders of the excretory organs, or the liver and the kidneys, and to the lowering of the nervous tone until the resident becomes very delicate and easily rendered ill by things which in the tonic temperate zone would not affect him. A slight indiscretion in food, drink, or exposure, entirely without significance in higher latitudes, may cause illness in the tropics, occasioning an access of catarrh or attack of pneumonia, or a general form of low fever attributed to malaria.

The island is perpetually clothed with vivid green, and is the truest emerald isle that the United States possesses. Rocks are rarely visible, for a rich and luxuriant vegetation covers the face of nature and the frequent washings by the rains keeps the green fresh and bright. The ancient wild nature has perhaps completely disappeared, for the island has been densely populated for at least four hundred years, and probably longer by some centuries. The largest wild quadruped which I saw in my six months of residence there was a ground squirrel. Reports of larger animals, as wild rabbits and hogs, are sometimes made, but they probably refer simply to refugees from civilization. One would think that the magnificent cattle of Spanish breeds or the small ponies of native race would sometimes take the same course to escape the cruelties of their masters, for they are treated with greater lack of consideration than are our own beasts of burden in the great North, in that they are driven almost to collapse, and prodded with iron goads until the surface of the haunches is a mass of abscesses; but as a matter of fact no wild cattle or horses are reported.

Nor is there room for bands of wild creatures of any size, for the island's surface has been cultivated to the last cultivatable inch over and over again, and genuine wild tracts of any magnitude are unknown. Even the steep slopes are often cultivated, and men are seen hoeing where the plough could not run, and where a loosened rock rolls down the declivity hundreds of feet, and the hoeing goes on at the level of the head. In the roughest regions one comes unexpectedly on houses and huts perched in every nook and at spots apparently inaccessible, and the places which at a distance appear to be virgin forest are found on near approach to be ploughed fields relapsed, with perhaps the marks of the furrows still under the trees, or to be in actual high cultivation, for several of the crops in Porto Rico, as coffee and cacao, are grown under the shade of forest trees. There are no dangerous land animals in the country greater than a large spider or a small scorpion.

It is a garden spot for the cultivator who understands tropical agriculture. The soil is not of superior quality, but the sunshine

and the frequent brief showers would bring crops on the most barren soil with slight care. Though there are several wet and dry seasons through the year, some of which are more favorable than others, each for its own crop, there is no time or season when a crop cannot be planted or harvested. There are few if any crops that have but one harvest a year, most have two, some three, four, or even more, and there is a series of *cuarentanas*, or forty-day crops, which can be harvested at short intervals throughout the year. By the methods of the market-gardener most products could be made to give a continuous crop from one end of the year to the other. The islands could be made, with very small effort, the market-garden for the cities of the great North, for there lie between San Juan and New York only five days of ocean travel, and to Baltimore or Wilmington, North Carolina, only four, and during this transit the products remain undisturbed in the steamer's hold, where cold storage or other arts of conservation can be easily applied. The whole series of tropical and sub-tropical products could thus be delivered at northern ports at any season of the year, and in a condition almost as fresh as in the markets of Porto Rico.

The cheapest contribution which Porto Rico could make to the food of our poor in the great cities of the North is its tubers and other root crops. The whole series of underground crops, as potatoes, yams, batatas, and many others not less important but unfamiliar, with names often of Indian origin and changing from district to district, are produced there in the greatest abundance and at a cost so insignificant as to be fairly incredible. A cent could feed a man a day on these not-to-be despised sources of nourishment, as they are sold in the markets of the island. The cost would be enhanced in New York, but even there it would probably cost not a third what the cheapest day's nourishment now costs. This is the opportunity God gives us to alleviate the poverty of our great Northern cities, and to contribute greatly to a wholesome prosperity in our new possession.

The chief exports from this island are sugar, coffee, and tobacco, and the United States is the chief customer, as heavy

import duties have been imposed, cutting off the former large Spanish trade. Nor is the trade with the United States improved or favored; for, though Porto Rico is now our own, the bar of our import duties is still up for her, and she has not yet been admitted to the unrestricted trade with us on which she counted to gain some prosperity when she gave herself into our hands. Cut off from the old commerce and not yet admitted to the new, she is in far worse commercial condition than before, and her whole series of industries suffers, but chiefly the staples. Tobacco suffers less because of almost universal local consumption which gives it a large market at home, but the sugar and coffee industries, not very profitable there at the best, are now threatened with bankruptcy and ruin.

Spain has never been much given to publishing information about her colonial possessions, nor have the Spanish publications, such as they were, been known to the makers of the ordinary text-books and encyclopædies in English. The result is that Porto Rico and the Porto Ricans were almost unknown to Americans until the war, and are still little known except to those who have lived among them. They have developed a certain line of cultivation of their own, strikingly Spanish and Catholic in character, yet possessing some native features of its own, with its own authors, artists, and traditions. Its literature is small but characteristic, and its own local development of the arts and sciences is very creditable. It is in all these respects distinctly better off than Cuba or the other Great Antilles, of which it is the smallest.

The Spanish element now, in small part of Peninsular birth, is largely of Andalusian origin and has the same bright, genial, expansive, staccato character. They are most hospitable and courteous, religious to a degree among the women, but gay and fond of much speech and bright colors, generally swarthy in complexion, rather small in stature, and not possessing over-much of the thriftiness which is a special trait of the Spanish and their neighbors. They are clannish to a degree, but their fealty is now transferred from the Peninsulars to the Americans,

and they are proud of their new great *Metropoli*. They are highly musical, and I have heard as brilliant instrumentation in a Portorican home in a small native town as I have ever heard elsewhere off the stage. They are of the artistic temperament, and are cultured to the highest point of civilization. With them is a considerable number of Frenchmen, generally occupied with the production of coffee, and a much smaller number of Germans and other Europeans, usually devoted to commercial pursuits.

These people are in the towns and in the better country places, and are the leading class of the population. They are true Portoricans, and love to call themselves Borinqueños, from the aboriginal name, Borinquen—of the island. They form the overwhelmingly leading political factor, though there are two other races represented in great numbers. The one of most interest is the *Indio*, or that of the descendants of the inhabitants found on the island at its discovery and settlement. They form the great mass of the country laborers over the island, especially in the centre and the northeastern section. They have much of the serious appearance of the North American Indian, with his high cheek bones, but their color is less red and more swarthy. They are inclined to keep to themselves and especially not to mingle with the blacks, but with the Spanish they have mingled freely. Tradition gives them the right to the soil, and they are said to still observe certain clannish and fraternal rites inherited from their ancestors. They know little of education and are generally mere day laborers. The Africans or descendants of slaves imported chiefly from the Guinea coast are very numerous and are multiplying rapidly—probably more rapidly than the other classes; and they mix freely with all. They are often very bright, ambitious, and self-educating. They form the poorest and most indigent class on the island, but they are coming ahead both in numbers and in education and with them the American government will have much to do, for they have very generally the idea that the blacks have not been well treated in the States. An element of interest to the new-comer, though of little political importance, is the considerable number of blacks from the British West

Indies who are found in the coast towns, where they are likely to become the servants of Americans, both because they speak English and because they are very serious and honest, though, not always particularly moral.

The social conditions of the people are not good in many cases. The poorer classes live in dark and unwholesome quarters in the towns, and even in the country they contrive to give a certain unwholesomeness to their huts by crowding, dirt, and absence of windows. Wages are very low and the facilities for education are much less satisfactory than appear on paper. The school-houses are ill-contrived and are not large enough to give school facilities to one-quarter of the children of school age. The system is supported by the state; but with abundant guarantees of perfection in the law, which is one of the most elaborate school laws in existence, the operation is so imperfect that the great public, the unknown majority, is almost entirely dissatisfied with it. Under this system they often do not want to be educated; for the law requires pupils to either pay for tuition, which they cannot afford, or to get from an alcalde, or judge, a certificate of poverty, a thing disagreeable in itself and causing, as is currently believed, the pupil who brings it to be neglected and subjected to indignities.

The experiments of the Spanish in governing the island had brought it to a high degree of prosperity when American ideals intervened and a spirit of unrest took possession of it. This caused an early attempt at Americanization, which was summarily extinguished by the Spanish by several executions on a field near San Juan, pointed out yet to Americans, though the event took place over half a century ago. When Cuba revolted Porto Rico remained loyal because she had to, not because she wanted to. This burdened her with expenditures for a considerable body of soldiers and sailors, mostly from the Peninsula, and this burden fairly made her writhe until she paid upwards of half her taxation for her own servitude. Then she insisted on autonomy, when her burden became greater, because she then had to support an army of her own official selection and lost not the Spanish army.

The Church

IN THE

Hawaiian Islands.

By REV. L. W. MULHANE.

THE political disturbances some years ago, incidental to the overthrow of the monarchy, and the annexation of the group of islands in the Pacific Ocean known as "The Sandwich Islands," or "Hawaiian group," and the heroic labors of Father Damien, the leper-priest on the island of Molokai, one of the group, has attracted more than ordinary attention to this far-away ocean land—

"Where the wave tumbles,
Where the reef rumbles,
Where the sea sweeps
Under bending palm branches,
Sliding its snow-white
And swift avalanches ;
Where the sails pass
O'er an ocean of glass,
Or trail their dull anchors
Down in the sea-grass."

These islands consist of a group of twelve situated in the North Pacific Ocean, midway between Mexico and China, and lie in the path of the steamers that ply between the United States and Australia, and nearly all vessels carrying passengers between the two countries stop at the chief city, Honolulu, which is about 2,100 miles from San Francisco, a voyage usually made in one week. The cable now being laid will open direct and rapid communication to the islands with the rest of the world. The history of the missions of the church and of the heroic labors of the missionaries in their efforts to evangelize the

natives is a most interesting one, and has much of fascination in the simple recital of deeds, dates, and names.

In the year 1819—the year before the arrival of the Protestant missionaries—Father De Quelen, a cousin of the archbishop of Paris, visited the islands on the occasion of the voyage of the French frigate *Uranie*, of which he was chaplain.

Among the visitors to the vessel was the chief minister of the king, who, after a conference with the priest, was baptized and the cross won its first conquest. In 1826 Father Bachelot was named apostolic prefect of the islands. He sailed from Bordeaux in November, 1826, and reached Honolulu in July, 1827, after a voyage of nearly eight months. He was accompanied by two other priests, Father Armand, a Frenchman, and Father Short, an Irishman. Boki, the chief, welcomed Father Bachelot and his companions, granted them permission to commence their apostolic labors, and by many acts of kindness filled their hearts with the most cheering expectations of success. This success was destined to be overshadowed by a dark cloud. In 1829 the natives were prohibited from assisting at any of the Catholic services; the prohibition, however, did not extend to foreigners. The American missionaries were at the bottom of the suddenly promulgated law. The natives, however, paid but little attention to the new decree and sought out the priests for instruction and baptism. The priests, supposing the opposition to them had died out, went cheerfully on with their work until the law was again published.

In the early part of 1831 the priests were commanded to leave the islands; this command was afterwards modified into entreaties for a speedy departure. Unwilling as Father Bachelot was to leave the scene of his labors, he remained until, as the Sandwich Island *Gazette*, in its issue of October 6, 1838, in its account of his death, says: "Threats, oft and oft repeated, developed into a deed at which humanity—in all breasts where its sympathies have a resting-place—has long and deeply shuddered. On the 24th of December, 1831, force, sanctioned by the presence of inferior executives, deputed by heads of government—cruel force, nurtured into action by the fostering influ-

ence of mistaken zeal—unnatural force, repulsive to heathenism, disgraceful to Christianity—was employed to drive from the shores of Hawaii the virtuous, the intelligent, the devoted, who, in the footsteps of their divine Master, had reached these shores with offerings of acceptable sacrifice in their hands and with love of God in their hearts. Their offerings were spurned. Hatred was their portion, for lo! *they worshipped God after the dictates of their own consciences!*”

The writer further says: “On that memorable day of December the proscribed were embarked on board the brig *Waverley*, Captain Sumner. They were not informed to what part of the world they were destined to be conveyed.”

We quote the words of another in description of the termination of their forced voyage: “They were landed indeed, but where and how? On a barren strand of California, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the weather, exposed to the fury of the wild beasts which were heard howling in every direction, and, for aught their merciless jailor could know, perhaps to perish before morning. No habitation of man was nearer to them than forty miles, save a small hut at the distance of two leagues. On the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night with the canopy of heaven to cover them and the arm of Omnipotence to protect them. Forty-eight hours from the time of their disembarkation they were welcomed at the mission of St. Gabriel, and received that kindness and sympathy from their brethren of the Cross which had been denied them in this land by the professed followers of the humble Jesus.”

Father Bachelot remained in California until March, 1837, when he again ventured to the Hawaiian Islands, but was again exposed to the persecutors, accused of seditious intentions, held up to the scorn of the natives; he was again forced to embark on what was called—a floating prison—the brig *Clementine*. He was there kept a prisoner until the intervention of foreign powers, especially France, caused his and his companions'

release amid the acclamations and joyful approbation of the friends of liberty. In accordance with a promise made to the government, he prepared as soon as circumstances would permit for a voyage to some of the southern islands of the Pacific. He was prostrated by a severe spell of sickness and on his recovery insisted upon taking the voyage.

The following obituary notice in the *Sandwich Island Gazette* of October, 1838, shrouded in black lines, tells us the closing chapter of his life: "Died, on board the schooner *Honolulu*, on his passage from the Hawaiian Islands to the Island of Ascension, the Rev. John Alexius Augustine Bachelot, member of the Society of Picpus, and Apostolic Prefect of the Hawaiian Islands. The exiled priest is no more; he has gone to the last tribunal to appear before the great Ruler of events—he 'who made of one blood all the nations of the earth'—in his presence to receive judgment for the deeds done in the body! May we not believe that at the hands of the Almighty he will receive that mercy which his fellow-men have denied him? May we not picture in imagination the soul of the deceased bowing before the mercy-seat in heaven, as he was wont to kneel at the altar on earth, making intercession before Omniscience for those who have willfully persecuted him? His humble tomb at the island of Ascension is the monument of his exalted character, and, though it may seldom meet the eye of civilization, it will stand beneath the canopy of heaven, where rest the souls of the pious, a mark of warning to the untutored man who may daily pass by it."

Father Bachelot was forty-two years of age at the time of his death, having been born in France in 1796. He commenced his studies in the Seminary of Picpus, Paris, was afterwards professor of philosophy and theology in the same seminary, and for a time also in the college at Tours, when on account of his well-proved virtues and talents he was named apostolic prefect of those islands in July, 1826, at the age of thirty, by His Holiness Leo XII. Shortly after Father Bachelot's death the French government took official notice of the treatment of the Catholic missionaries, as they were nearly all Frenchmen.

A frigate was dispatched to the islands; the officers were authorized to demand twenty thousand dollars as a security for the good faith of the natives to the following conditions: 1st. That all products and manufactured articles should be admitted free of duty. 2nd. That the Catholic priests should be allowed to land and pursue their labors without molestation, and receive the full protection of the laws. The articles were agreed to, and a party of Catholic missionaries disembarked from the frigate and commenced building a chapel.

One of the ludicrous events of those days was the action of one of the "Calvinistic missionaries," who introduced for the first time to the natives the mysteries of the magic lantern, and showed them pictures of priests and sisters murdering and persecuting people because they would not be baptized. It was Fox's *Book of Martyrs* done up in true regulation style by the aid of what was to the natives a great wonder—the magic lantern. With the intervention of the French government matters wore a brighter look for the church, and in the year 1840 the group of islands were included as a part of the Vicariate-Apostolic of Oceanica, and Bishop Rouchouze, titular Bishop of Nilopolis, arrived there the same year.

A writer of this year says of the island: "One of the long-proscribed Catholic missionaries, since the removal of the shameless interdict which oppressed them, has already succeeded in gaining over one thousand converts. A spot has been selected near the beach on which a splendid church is to be erected. Thus the first object to salute the voyager in the distant ocean will be the cross—and what could be more grateful to the eye of the Christian after his long sojourn on the deep? The beacon-fire of the lighthouse tells of a harbor of rest on earth; the cross is not only the sign of peace in this world, but it also points to another far more enduring. The Catholic priest, so long a proscribed and persecuted man, afraid to show his head in public, who said his Mass in a whisper and almost in the dark—who has dodged oppression for nearly five years, his life all the time in jeopardy, is now seen daily in the streets of Honolulu."

Bishop Rouchouze went to France in 1842 and, with several priests, brothers and sisters, embarked for the islands from Bordeaux. They had obtained from friends in France many valuable presents for their mission: books, vestments, farming implements, and many of the things necessary for civilized life. The last ever seen of the vessel was as she was rounding Cape Horn. After nearly five years waiting in anxiety for news of the vessel or of any of the survivors, she was given up as lost—no doubt the bishop and his companions found a grave in the waters of the Pacific—and, in 1847, the islands were made a separate vicariate and Bishop Maigret, who had been a companion in the prison-ship of Father Bachelot, was consecrated at Santiago, Chili, October 31, as titular Bishop of Arathia and named first Vicar-Apostolic. For thirty-four years this zealous bishop watched over the spiritual destinies of the islands and literally wore out his life in the arduous task. It was during his administration, in 1873, that Father Damien took charge of the leper colony on the isle of Molokai, of which the poet Stoddard says:

"A lotus isle for midday dreaming
 Seen vague as our ship sails by ;
 A land that knows not life's commotion :
 Blest 'No-Man's Land !' we sadly say ;
 Has it a name, yon gem of ocean ?
 The seaman answers, 'Molokai,'"

In that year Father Damien was present at the dedication of a little chapel on the island of Maui, and heard the bishop express a regret that he was unable to send a priest to the leper settlement on the island of Molokai. He at once offered himself. He was accepted, and, with the bishop and the French consul, set out in a boat loaded with cattle for Kalaupapa, the port of the leper settlement, where for sixteen years he labored and toiled and finally succumbed to the awful ravages of leprosy. For a time after his arrival on the island he was treated with great harshness by the authorities ; permission was refused him to leave the island even to visit a brother priest on the other islands for the purpose of going to confession. The sheriff had authority to arrest him and take him back should he make the

attempt. On one occasion Bishop Maigret passed in a vessel within sight of Molokai. The bishop beseeched the captain to land, but he refused; all that he would grant was to stop the steamer's machinery for a few moments and whistle. The signal was heard, a canoe put off from the shore and drew alongside; but the ship's orders forbade Father Damien coming aboard. The bishop leaned over the vessel's side, listening to the confession that came from the occupant of the canoe. It was made in French, which penitent and bishop alone understood. February, 1881, Bishop Koechemann was consecrated as titular Bishop of Olba, at San Francisco, by Archbishop Alemany. He died in 1892, when the present Bishop and Vicar-Apostolic, Right Rev. Gulstan F. Ropert, was appointed. He was consecrated by Archbishop Riordan, at San Francisco, as titular Bishop of Panopolis, September 25, 1892.

The writer had the pleasure of meeting the present bishop while in this country, in 1895, en route to Rome. He is a charming character, simple as a child, with all the marked suavity of the French race. He speaks English with a Breton accent, and when he grows interested is a most entertaining talker, especially when conversing about his "dear islands in the Pacific." He is small of stature, iron-gray hair, pleasing face, and evidently a hard worker. He was then fifty-five years of age and had been on the islands for twenty-eight years.

He was nine months reaching the scene of his labors when he made the voyage from France in 1867. Before his consecration he was pastor at Wailuku, and established a parochial school for boys under the care of the Brothers of Mary from Dayton, O., and also one for girls under charge of the Franciscan Sisters from Syracuse, N. Y. While pastor there, in the words of one of the brothers, "he never tired." When the bishop was shown the press dispatch from San Francisco, concerning the object of his visit to Europe, he enjoyed a hearty laugh when he reached the words that "he was going to Rome to induce the Pope" to do certain things. He was going to make his visit to the Holy Father—what is known as *ad limina*.

While in Europe the bishop was successful in procuring the services of brothers to take charge of the Leper Home for Boys and Men on the island of Molokai, thus enabling the Franciscan Sisters of Syracuse, N. Y., already there, to devote their entire time to the Leper Home for Girls and Women on the same island. The government had requested this of the bishop, and as of late years the work has grown he was only too glad to comply. He says that the number of lepers is now 1,200—100 in the Boys' Home, 100 in the Girls' Home, and the remaining 1,000 scattered about in various houses in "The Leper Settlement" of Molokai. The boys' home is called Kalawao; the girls' home Kaluapapa. The Board of Health of the island has expended almost \$10,000 at Kalawao, putting up new buildings and adding to old ones. Mr. Joseph Dutton, an American and a convert, who has been there for many years, has had charge of the work. Since Father Damien's death the care of financial and material affairs has been in his hands. The Board of Health wished at least four brothers of the same order that Father Damien belonged to, and paid their passage from Belgium to the islands. The new home for men and boys is to be a very complete affair in every way, and shows that Father Damien's efforts to interest the government in treating the lepers humanely, and in accordance with all that science and modern civilization demand, is bearing fruit even after his departure from earth.

Father Pamphile, a brother of Father Damien, accompanied the bishop on his return to the Hawaiian Islands, and has gone to Molokai to take up the work which his heroic brother laid down with his life, in 1889,—a work which Robert Louis Stevenson called "among the butts and stumps of humanity." Twice before had he arranged to go to Molokai, but each time serious illness frustrated his desire. He was then fifty-eight years of age, and his hair snow white. He had been a professor at Louvain, Belgium. Besides this heroic priest, two other priests, four brothers, and four sisters accompanied the bishop for mission work on the islands.

The Clerics of the Common Life.

From the Rev. John Talbot Smith.

Catholic Brotherhoods in the United States—an Authoritative Sketch of the Different Communities, their Reason for Existence, their Aims, their Manner of Life, and the Actual Work They Do.

OF twelve thousand priests in the United States, three thousand belong to the monastic bodies, besides some fifteen

hundred novices and three thousand lay brothers; and of all these very few ever return to secular life, although it is fairly easy to do so. Of the total of seven thousand five hundred, the Jesuit order includes more than a quarter, though its rules are among the most severe.

Life in a clerical community is as rough and severe as that of a soldier in a camp. It is a life of poverty, for the monk and the community priest and layman get no salaries, only the most ordinary sort of a living,



A CARMELITE, OR MEMBER OF THE ORDER OF OUR LADY OF MOUNT CARMEL, COMMONLY CALLED THE WHITE FRIARS—THERE ARE CARMELITE CONVENTS IN THE DIOCESES OF NEWARK BALTIMORE, PITTSBURG, ST. LOUIS, LEAVENWORTH, AND NEW ORLEANS.

The Capuchins, Instituted in 1528.

the plainest clothes, and the rudest fare. It is a life of military discipline, where obedience is the law, and disobedience meets with swift retribution. Its one material advantage is that the members live secure against sickness and old age, sure of proper support and care.



A CAPUCHIN FRIAR—THE CAPUCHINS ARE A BRANCH OF THE FRANCISCAN ORDER, FOUNDED IN ITALY IN THE SIXTEENTH CENTURY, AND REPRESENTED BY SEVERAL MONASTERIES IN THE UNITED STATES.

The first aim of the monastic life is spirituality. This is the essential reason of its existence, and the chief attraction for its devotees. In the well-ruled convent, with its appointed hours of labor and of prayer, the inmates may ward off the intrusion of the world, and in silence practise those virtues of obedience, patience, poverty, chastity, and humility which should be the excellent property of every member of a community. The secondary aim is a particular work, such as study, teaching, preaching, and looking after the spiritual and physical needs of men.

The members of these communities vary in rank and condition according to the constitution of the society. In a community like the Paulists, the members are all priests; whereas with the Benedictines they are divided into two classes, priests and lay

brothers, who live under the same general law, but each according to the duties of his state. Again some communities, like the Alexians and the Brothers of the Christian Schools, are made up entirely of laymen.

Dominican Order, founded by St. Dominic, 1216

In this country there are about forty different communities of men engaged in the double work of personal sanctification and of the instruction and sanctification of others.

From the social point of view, the reason of their existence may be considered economic; that is, the double work which they are called upon to perform is done more cheaply and powerfully by means of the community. The members of the community have the benefit of mutual encouragement and sympathy in the works of sanctification and charity. Their entire earnings are expended for the benefit of their order and for the salvation of men. They receive a good education, and are fitted with proper leisure for their vocation. Backed by the community, they can undertake any sort of work, and can serve at any point where the need is keenest.

All sorts and conditions of young Americans are won by the religious life, which is the common term for the monastic condition. For example, Father Deshon, present head of the Paulist community, was a classmate of Grant at West Point, later an officer in the army, and a non-Catholic to boot. One of his brethren, Father Robinson recently deceased, was a Confederate soldier in the Civil War, and entered the community while a prisoner on parole in New



A DOMINICAN, OR BLACK FRIAR—THE DOMINICANS (FOUNDED IN THE THIRTEENTH CENTURY) AND THE FRANCISCANS WERE AMONG THE LEADING ORDERS OF THE CHURCH UNTIL THE RISE OF THE JESUITS IN THE SIXTEENTH CENTURY.

Trappists, Branch of Cistercians, founded 1662.

York. Fathers Campbell and Pardow, two eminent members of the Jesuit community; Father McMillan, the Paulist; Father Wilson, the Dominican; Father Fidelis, the Passionist, Brother Justin, of the Christian Brothers, were all city boys who played ball with ardor, swam in the lordly Hudson, and went through the ordinary phases of American boy life.

Why these men became members of a community instead of entering a diocese would probably require a personal explanation from each. In general it may be answered that with such men the ideal life is always the sacerdotal; and in order to attain their ideal of the sacerdotal, the careful preparation and stable routine of the community life seemed the best means. These men are usually of the psychological stamp that sees and feels the end of all things almost as soon as it sees and feels the beginning. They feel the brevity of life and its importance as soon as they become conscious of it at all; and therefore they are imbued early with the necessity of making the most of every minute and of all their capacities and opportunities. Consequently, they strip like athletes for the fray, leaving aside all things that usually appeal to men, and embracing the conditions of the religious life as the best means to their end.

The daily routine of a community member **has not an** inviting appearance on paper, although the West Point cadet lives up to



A CISTERCIAN OR TRAPIST MONK IN THE WHITE CASSOCK OF HIS ORDER—THE CISTERCIANS HAVE MONASTERIES AT GETHSEMANE, IN KENTUCKY, AND NEAR DUBUQUE, IOWA.

The Congregation of St. Paul, New York City

a rule based upon the old monastic routine ; with the difference that while the monk divides his time between the service of God and that of his neighbor, the cadet divides it between himself and the government. The rising hour is about five o'clock ; from one to two hours are devoted to prayer and meditation ;



THE LATE FATHER HEWIT, SUPERIOR OF THE CONGREGATION OF THE MISSIONARY PRIESTS OF ST. PAUL THE APOSTLE, COMMONLY CALLED THE PAULIST FATHERS, AN ORDER FOUNDED IN NEW YORK, IN 1858, FOR MISSION WORK.

after breakfast and a brief rest comes labor until noon ; the afternoon is filled in with recreation for an hour and some hours of labor, closing with devotions before supper ; and the evening is passed in the same fashion. Recreation is usually taken in common. This feature is strenuously insisted upon by all communities for the strengthening of the brotherly ties among the members.

The routine is rather pleasant, though perhaps at times soporific. This quality is easily removed by the daily trials, which, if not calamitous, are a severe test of human nature. The accommodations of a monastery or convent are primitive and rude, the fare is substantial and simple, but trying to the susceptible American stomach, and the close companionship of the members brings out personal

weaknesses promptly and irritatingly. The working of the rules of poverty and obedience is utterly unpoetic, and as hard on poor nature as may be. While the members get used to these things, they still suffer hardships quite unknown to us. However that is their business, and their success in it earns for them their crown.

Teaching Brotherhood founded by St. de La Salle.

Each community has its characteristics so marked that the well-informed Catholic easily distinguishes between Benedictine and Franciscan, Jesuit and Dominican, Redemptorist and Vincentian. For the community sense, if we may so call it, is very

strong; in fact, it must be strong if the body is to hold together. The members are trained to feel keenly the importance of the common life to their own salvation and to the salvation of men, and the particular importance of their own society. Hence the society feeling is almost as intense in the members as race feeling among laymen.

The secondary aim of each community is some particular work, which is eagerly sought as soon as membership and preparation will permit. An examination of the statistics shows that all the communities in the United States are engaged in three departments—education, charity work for men and boys, and parish and mission work. In the field of education the work of the communities has been singularly effective. The colleges of the Jesuits enjoy a high reputation, the Benedictines have many fine institutions in the



A CHRISTIAN BROTHER OR MEMBER OF THE BROTHERHOOD OF THE CHRISTIAN SCHOOLS—THIS ORDER CONSISTING OF LAY BROTHERS, IS DEVOTED TO THE EDUCATION OF THE POOR.

West, the Holy Cross Fathers have won a great success in their university at Notre Dame, Indiana, and the Brothers of the Christian Schools have been equally successful in the primary and grammar schools and in the college. The methods employed in these institutions are entirely their own, for the communities

The franciscan Order, founded in 1223.

are conservative, have fine teaching traditions, and adopt the new only when it has proved itself worthy. Without endowment, the Jesuits have managed to establish a good university at Georgetown, and the Notre Dame institution was begun and carried on in the same way; two instances that illustrate the powerful resources of well-ordered communities.

The charity work is entirely in the hands of the lay communities, for the sacerdotal bodies do not enter this field. The care of hospitals, orphan asylums, refuges, and protectories for men and boys engages the time and skill of half the entire body of community laymen. The most remarkable example of what they are able to do in fair circumstances is the Protectory at Westchester, in the suburbs of New York, which is said by experts to be the most successful of its kind in the world. In this home the Christian Brothers care for nearly two thousand boys, and give them a good training in various trades and employments.

Almost all the sacerdotal communities take their share in the parochial and mission work of the country; sometimes because it is part of their rule so to do, or because of the pressing need of the people. The Jesuits have a well-defined system in this regard. Their college and church are usually inseparable. If



A FRANCISCAN FRIAR—THIS ORDER, FOUNDED BY ST. FRANCIS OF ASSISI, IN THE THIRTEENTH CENTURY, AS A MENDICANT MISSIONARY ORDER, IS DISTINGUISHED BY ITS GRAY OR DARK BROWN COWL, A GIRDLE AND SANDALS.

The Society of Jesus.

they must choose, the college gets the preference, since the higher education of their own members and of the laity is their chief aim. Circumstances change this rule, as in the case of the Western missions, where they have only three colleges, but look after one hundred and twenty poor parishes that would otherwise lack proper care. The Jesuits are very proud of their Indian missions, as they have good reason to be. In the same way the Benedictines look after two hundred parishes through the West and South; the Capuchins also spare some members for the work, together with the Vincentians, Augustinians, and Franciscans. Perhaps the Cistercians alone, familiarly known as Trappists, adhere strictly to their own convents according to rule, and avoid parish work. Theirs is a contemplative community, whose members keep a life-long silence, practise vegetarianism on one meal a day, and cultivate the fields without and the learned studies within for the sake of the *mens sana in corpore sano*. The most peculiar work which the missionaries perform is the preaching of missions to the common people and retreats to the nuns and clergy. The communities reserve their best preachers and workers for this work.



A JESUIT OR MEMBER OF THE SOCIETY OF JESUS, THE FAMOUS ORDER FOUNDED BY IGNATIUS LOYOLA IN 1534, PREACHING, SPIRITUAL EXERCISES, WORKS OF CHARITY, AND TEACHING CONSTITUTE THEIR EMPLOYMENTS. THEY HAVE ALWAYS BEEN FOREMOST AS DEFENDERS OF THE CHURCH AND OF CATHOLIC TRUTH

The Brothers

OF THE

Christian Schools.

A Great Teaching Order.

ITS WORK IN THE UNITED STATES
AND THROUGHOUT THE WORLD.

By MAX MENDEL.

HAVING entered on the twentieth century thoughtful minds will naturally take count of the chief forces for good and evil which will operate during the next hundred years. Thus, some consideration of the world-renowned teaching order founded by Jean Baptiste de La Salle, whose canonization took place in 1902, seems to be eminently in season at this juncture.

In tracing the history of the Brothers of the Christian Schools we are led back to the fourteenth century, a period which many ill-informed non-Catholic writers love to depict as totally devoid of any thing like organized effort for popular education, as this much misused term is understood to-day.

Even as far back as the fourteenth century there were the "Little Schools," devoted to the instruction of what to-day are called "the masses"; and while these establishments flourished chiefly in France, where they had been founded after the University of Paris received due legal recognition, similar centres of primary instruction existed elsewhere. All these benefited by the countenance and material aid of the church, then, as now, the discerning patron of every movement calculated to elevate the people to a higher intellectual level. Much of the benefit derivable from the "Little Schools" never accrued, owing to the century of war commencing in 1350; but the intellectual evils resulting from this long period of strife were largely remedied by the labors of the society of teachers known as "maitres

écrivains," or writing masters, established at Paris in 1570, whence it spread to many other cities. In the schools of this admirable society the secular subjects included writing, arithmetic, and a little Latin, the pupils being supposed to aid the clergy in the various church services. The *maitres écrivains* claimed many privileges and had a practical monopoly of popular instruction.

These schools were in vigorous operation in the memorable year of 1651, when Jean Baptiste de La Salle, illustrious founder of the "Brothers of the Christian Schools," was born at Rheims.

De La Salle came of a distinguished family, his father being an eminent advocate and king's counsel, a much more honorable office than subsequently, while both his parents could trace a long line of famous pedigree. The future benefactor of his kind early showed all those beautiful and winning traits of heart and intellect which have so often marked, as "souls apart," the man whom God has destined for great ends. So that it is not surprising to find Jean Baptiste de La Salle the canon of Rheims when but fifteen years old, though not ordained priest until 1678.

The ardent piety and tender consideration for others which had long marked the life of the young ecclesiastic, and which had made him an ideal legal guardian for his brothers and sisters, when death removed both father and mother, became, if possible, more conspicuous once he was invested with the dignity and grave responsibilities of the priesthood. So great a reputation for virtue and zeal did he acquire that he soon found himself unconsciously heading a regenerative movement, akin to what is called a mission to-day. His preaching drew vast multitudes, and he was eagerly sought as a confessor. Many conversions to a better life attended his priestly labors; and his devotion, even then, to the education of youth caused M. Roland, his spiritual director, to assign to him the charge of a school founded by the Sisters of the Child Jesus for the instruction of poor girls. Under the fostering care of De La Salle this school achieved marked success.

But perhaps more important results followed. It did not require much reflection to see that a boys' school, on similar lines, would produce equally good effects. Thus, when Mme. de Maillefer, a relation of De La Salle's, and an energetic patroness of education, commissioned M. Nyel of Rouen to open such a school at Rheims, that worthy layman found the ground broken, as it were, for the undertaking. And, naturally, a warm friendship sprang up between this enthusiastic educator and the zealous, far-seeing canon, who perceived the scope of his own work for the elevation of the people sensibly widening before his vision.

This was in the year 1680, when other good men and women also devoted themselves to the cause of popular education. The movement spread rapidly, and teachers were sent to many cities, and great seigneuries offered to provide schools and salaries. De La Salle organized about himself a chosen band of devoted co-workers, who were, like himself, all young men.

But, despite the large measure of success attendant on these efforts, the keen eye of De La Salle detected some grave defects in the system of instruction, and in the training of the teachers, such as it was. Himself one of the most systematic of men, gifted with profound common sense, and a quick reader of character, it was easy for him to see that if the popular schools were to yield their best results there must be a clear delimitation between primary and secondary instruction, and a radical departure from the individual teaching of the day, which was fast becoming impossible, owing to the great increase of pupils; while he saw also that many teachers were but ill-fitted for their important work, through either lack of sympathy or lack of proper training. Here, indeed, was a great problem to be solved; but the canon of Rheims was truly the man for the hour.

After a careful and exhaustive study of the conditions confronting him, De La Salle originated the system of simultaneous instruction in classes, and clearly defined what was to constitute primary and what secondary education. And, to insure the necessary efficiency on the part of the teachers, those whom he had already closely associated with himself, under "com-

munity" rules, and the obligations of the vows of poverty, chastity, and obedience, were to be trained in the novitiate of his now thoroughly systematized Institute; while the professors and assistant teachers, collaborating with the "Brothers," were to be trained in the normal school established by De La Salle at Rheims in 1685. Thus he was the real founder of primary schools; of simultaneous, or class instruction; and of the first regularly organized training-school for "primary" teachers in Europe—three great benefactions to his contemporaries and to posterity. The completed organization of the Institute, under its present name and rules, dates from 1684.

Previous to this De La Salle had resigned his excellent prospects of church preferment, and even his private fortune, in order to set an example of self-abnegation and trust in God to the young men whom he had gathered around him in the prosecution of his great undertaking, an effective and enduring system of truly popular education that was to materially aid in rescuing the children of the "plain people" from the clutches of ignorance and vice.

The new schools gave free tuition, and were generally day-schools, but boarders were accommodated in connection with some; and all met with extraordinary success. The saintly founder often conducted classes himself; and, as the foremost educator of his time, within his own chosen lines, was sometimes requested to re-organize, or otherwise reform, some large and famous schools belonging to other systems, notably that connected with the Seminary of St. Sulpice at Paris. In De La Salle's primary schools Latin was an optional subject. The vernacular, French, and catechism received much attention, as did writing and arithmetic. The Brothers were to be always laymen; thus differing from the teachers in the "Scuole Pie," or "Pious Schools," founded by Joseph Calasanctius in 1597, who might become priests. In these schools Latin was obligatory.

England is often supposed to have been the cradle of the Sunday-school movement; but long before England founded Sunday-schools, De La Salle had established his "école domin-

ical" at St. Sulpice, in 1699, for both secular and religious instruction. But the first pioneer in this line was St. Charles Borromeo, who, in 1580, had founded such a school at Milan.

It can be seen from the foregoing that centuries before the French Revolution—by many ignorantly thought to have marked the first foundation of primary schools for the "plain people"—there was ample and efficient provision for the education of the "masses," so-called. Since 1857 many writers in France have unearthed a mighty collection of books, documents, etc., conclusively proving the truth of this statement. The curriculum in these establishments included common prayers, religious doctrine, the alphabet, numeration, and writing. Even the much-lauded primary schools of the Moors in Spain were decidedly inferior in the scope of their instruction. As to the more advanced schools of that and preceding ages, their work and spirit are well if tersely set forth by the Rev. John Talbot Smith, LL. D., in his admirable *Life of Brother Azarias*. Says this brilliant and forcible writer:

"Very learned and very beautiful is his description of the teachers, pupils, books, studies, methods, and discipline of the most famous schools of the modern time; the schools which gave us all the great lights of the early ages, so many of our greatest saints, and kept the lamp of knowledge, in every department, burning through the centuries of civil disorder. Their discipline, many of their studies, a few of their methods, and their fine spirit, are the chief features in the Catholic colleges and convents of the present time, and in many secular schools. They trained the clergy, the monks, the philosophers, the princes, the nobles, the gifted geniuses of ten centuries."

It was inevitable that a great, good, and successful man like De La Salle should make enemies; and he had many. The envious, the unprogressive, and the merely meddling seemed banded against him and his salutary innovations. He had, also, to contend against years of ill health; but his faith in God, and in the future of his splendid educational system, upheld him through all adversity. For years before his death, in 1719, he had the gratification of receiving both royal and high ecclesias-

tical approval and of seeing his schools in flourishing operation in many cities and towns of France. There they have ever since continued the systematic programme laid down by their illustrious founder; for even the demon-ridden tempest of the French Revolution was powerless against the Institute of the Brothers of the Christian Schools. A bull of approbation from Benedict XIII, in 1725, made the Institute a religious congregation, which is to-day conducted on substantially the same lines as those established by De La Salle in 1684. In addition to over thirty primary schools, a normal school for the Brothers and four for other teachers, he had founded also three practice schools connected with the normal, two boarding-schools, two schools of technical instruction, a reformatory, and a Sunday-school, teaching commercial branches as well as religion. Truly a master mind and a born educator! Such, in brief, is the history of this great teaching order.

Let us now consider the character of their work, as we find it in evidence around us to-day, more especially in this country, where there are ample opportunities for comparison with other educational systems. And, so doing, we will naturally find ourselves studying more in detail, as it were, the spirit which animated their illustrious founder, and which still inspires and directs the labors of the Brothers.

Jean Baptiste De La Salle had the ideal conception of education. A fervent Catholic, his firm faith caused him to make religion at once the foundation and the all-permeating influence of his system of instruction. Above all else to be considered, the pupil had a soul to be saved. But he was *in* the world, and to a certain extent must be *of* it in order to properly fulfil his duties as a social unit. To hold his own in the battle of life, he must be mentally equipped with the best weapons for attack and defence, so to speak. To this end his education must be eminently practical; the merely ornate must yield first place to the strictly utilitarian. And it is easy to see what an immense stride in this direction was taken when De La Salle made Latin an optional subject in the curriculum of his primary schools. intended, as already said, principally for the "plain people," as

another great and good man, of towering mental stature, Abraham Lincoln, has happily expressed it. The use of the vernacular, as the chief vehicle for instruction, has completely changed the scope and character of education, immeasurably for the better, opening up as it does domains of knowledge previously difficult of access to the children of the poor and working classes. Thus, to-day we find in the United States that the Brothers devote special attention to imparting a thorough working knowledge of the noble English tongue, probably the best of all languages for the general purposes of expression. The term "thorough" is here used advisedly ; for thoroughness is the key-stone of the Brothers' system of instruction. Both fundamental principles and details are taught according to the rule of "line upon line, and precept upon precept," frequent revisions of study refreshing and strengthening the pupil's memory ; while, in accordance with strictly modern methods, his reasoning powers are appealed to at every suitable opportunity. And, in justice to the memory of the saintly and far-seeing founder of the Institute, it should here be recorded that De La Salle himself was one of the first of European educators, if not indeed *the* first, to perceive the great importance of constantly applying ratiocination as well as memorizing to the ordinary subjects of study.

The schools of the Brothers now include not only the ordinary parochial day-school, but also the well-appointed technical, or "trade," school, the reformatory, and the full-fledged college, so to speak, with its staff of able, earnest, and sympathetic professors. In all these the instruction cannot be surpassed, on the chosen lines, by any association of teachers, lay or clerical. And as this is eminently a "business" age, and as we Americans are essentially a "business" people, the Brothers' schools, more particularly the ordinary day-schools, devote much attention to imparting a sound and thorough business education. The average graduate of these schools can at least hold his own with him of any other similar school in the fundamental subjects of penmanship, commercial arithmetic, book-keeping, stenography, type-writing, and business correspondence ; while his thorough

knowledge of the manly, "all-round" English tongue enables him to easily shine on occasions when there is demand for something outside a mere business education. He derives much aid in reaching this latter phase of his scholastic status from the great literary excellence of the text-books so carefully prepared by his instructors. The writer, who has had extensive opportunities for observation on this and other educational points, ventures to say that in this matter of literary excellence there are but few series of school-books equal to those compiled by the Brothers of the Christian Schools; while in arrangement of details, and general presentation of the subjects taught, the excellence of the Institute's text-books is equally evident. To mention one instance in particular, probably no better series of "Readers" has ever been issued or used by any other educational agency.

To be a graduate of La Salle Institute is a strong recommendation in the eyes of many non-Catholic business men. Even the most rabid anti-Catholic—a type happily fast becoming extinct in this land of broad thought and general enlightenment—seldom fails to properly appreciate the fact that for association in business and daily life it would be well-nigh impossible to find young people with more integrity, general moral elevation of character, and "all-round" business or special technical ability, than are almost invariably possessed by the graduates of the Christian Schools. The logical mind of the American public, probably the most intelligent the world has ever seen, has long since concluded that only good results can accrue from the singleness of high and holy purpose, the self-abnegation, the earnestness, and the thoroughly trained teaching ability of the members of La Salle Institute.

From the foregoing it can be easily seen that the same excellence of results obtaining in the ordinary popular schools of the Brothers is to be found also in the colleges conducted by them.

As for the technical, or "trade," schools of La Salle Institute, it is well known that they too are unsurpassed of their kind.

In all the schools of La Salle Institute the pupils are taught to be, first, and before all else, good Catholics, which insures their

being good citizens ; but although in theory, and essentially, the secular aspect of their education is properly subordinate to the religious, even the most exacting utilitarian, if but reasonable, must feel satisfied by the admirable system of instruction which in practical operation causes both religious and secular instruction to, as it were, intertwine and progress co-ordinately—each preserving its proper place and character in the harmonious and effective result.

It is unnecessary to say that the Brothers of the Christian Schools, ever adaptive and progressive, see to it that the "sound minds" of their young charges are enshrined in "sound bodies," so far as a reasonable cultivation of "athletics" can insure such a *desideratum*.

The influence exercised on their contemporaries and posterity by such teachers and such pupils must be powerful and far-reaching ; one might well say almost incalculable for good. Their lives and work preach, silently but eloquently, to not only the Catholic but also the un-Christian element of the community. Where at all unbiased, and probably with more or less bewilderment and some overturning of cherished idols, the latter can see that a man may easily be at once, and primarily, a Christian, and also a man of the world, in the better sense of this much-abused term.

No wonder that La Salle Institute has had many imitators, even from its foundation. And these increase as the years roll on, wherever the Christian Schools are found. The march of these latter is ever onward and upward. From their small and humble beginning, of a little over two centuries ago, they have grown and flourished until to-day we find them with a grand total of 326,579 pupils in France, Belgium, Spain, England, the United States, Canada, Spanish America, and other countries who are taught by 14,913 Brothers. In this country their pupils number 16,769, of whom 8,509 are in New York City, where also labor 239 Brothers.

Their most rapid increase in the United States has taken place since the Civil War ; and they are now found, doing glorious work for God and the state, in nearly all our large centres of population.

And what of the daily lives of such men? Much of these is evident in the toil of the class-room, from nine o'clock until half-past three, with the usual intermissions. The Brothers themselves rise, the year round, at half past four. This early rising is necessitated by their many daily spiritual exercises, which occupy two hours in the morning and two hours in the evening. The rest of their time outside the class-room duties is chiefly devoted to study and to preparation for and examination of pupil's work.

The daily life of a member of La Salle Institute is thus that of a teaching monk. As stated, he lives all his simple, hard-working life as a member, under strict community rules, and bound by the three vows of poverty, chastity, and obedience. He owns nothing, and must resign all ownership before entering the society; and is merely permitted the use of certain necessaries. As to comforts and luxuries, these words are not found in his personal lexicon. The influence for good of such devoted men needs no comment.

In the foregoing brief *résumé* of the history, the work, the spirit, and the daily lives of the Brothers of the Christian Schools, the writer has placed their more personal aspect *last*, as well befitting these meek and humble subjects of his pen; but he has done this also because of a certain appropriateness in the application of this saying of Scripture, "The last shall be first, and the first shall be last." The Brothers of the Christian Schools in the United States, with whom this article is more particularly concerned, were among the last of organized societies to enter the field of educative effort here; but, in a comparatively brief space of time, they have taken and hold a position as educators equal to the best; and this is the unbiased opinion of the community at large.

What of weal or woe for our race the present century may hide is known to God alone; but in the light of the present and the past, this may be safely predicted: no educative influence, lay or clerical, will produce, in proportion to its opportunities, more beneficent and lasting results than those certain to accrue from the unselfish, untiring, God-directed efforts of the Brothers of the Christian Schools.

The Catholic Sisterhoods

in

The United States.

By Rev. John Talbot Smith.

Founding and History of the Communities Whose Members, the " Sisters of the Common Life, " Have Devoted Themselves to the Service of the Suffering and the Needy, the Teaching of Children and the Care of Orphans.

THE term "sisters of the common life" may be applied to the thousands of American women who have devoted themselves to the service of the poor, wretched, and needy, in the well-known religious communities. They lead their lives in common, having one house, one table, one dress, one aim, and one salary. From the superior down to the cook, all receive the same remuneration which consists of board, clothes, and a home while in health, and care in sickness and old age.

Not less than fifty thousand women are leading the common life in the religious communities of the United States. The exact figures are not easily ascertained, because the statistics have not been fully tabulated; but fifty thousand is a minimum, and the actual total may be as much as ten thousand higher. This is enough to prove the charm which convent life has exercised on so many.

THE WORK OF THE SISTERHOODS.

These fifty thousand women are scattered over the land from Maine to Alaska, and are to be found in the frontier settlements

as readily as in the centers of population. They manage or superintend seven hundred institutions of charity, six hundred colleges and academies for the education of women, and three thousand parochial schools. The charitable institutions care for about a million orphans, patients, strays and waifs, old and infirm persons; in the colleges and academies about seventy thousand girls are educated; and in the parochial schools eight-hundred thousand boys and girls receive a common school training.

To these astonishing figures a significant fact may be appended. The sisterhoods are becoming more numerous and advancing in membership. It requires exertion on the part of church and authorities to keep the increase normal, to shut out the merely ornamental, and to avoid the dangers of mushroom growth. The present condition may partly be due to the action of the French and Italian governments, whose hostile policy has driven many religious communities from their countries to England or America: but more general causes seem to be at work. Wherever a sisterhood establishes itself, it is sure to thrive, and find recruits to keep its work going and to extend its activity into other districts. When one considers the failure that has attended nearly all secular attempts to lead the common life, the success of the sisterhoods becomes a social phenomenon worthy of attention and study.

The Catholic Church takes a special interest in the formation of sisterhoods, and fosters them with great care, on the principle that a life of voluntary celibacy is superior, as a state of life, to that of marriage, when taken up out of love of God and for the service of men. When such a life is accepted by an individual, and some form of active service is adopted, both the state and the service are solemnly and formally consecrated to God by vow. These elements give the essence of religious community life, in which membership means that the member is bound by vow, either for a time or forever, to the celibate state and a certain service. Most sisters take only the simplest form of vow, from which they can be released almost at pleasure. Only to the few, and then after long probation, are

vows permitted of so solemn a character that release is well nigh impossible.

THEIR NAMES AND UNIFORMS.

Very few of the sisterhoods who live in strict seclusion, and devote themselves to a life of prayer and penance, have taken root in this country. Such are the Discalced Carmelites and the Dominicans in certain forms. Even these work at the making of vestments and other church necessities, and thus maintain themselves.

The need of laborers is so keenly felt by the American clergy that at present they care little for a sisterhood which does not teach, or nurse, or busy itself in general with some form of charity. Many sisterhoods have been compelled to change their old methods in order to meet the wants of the new situation. The most flexible in this matter are always popular, for the reason that their work is seen and their members make large acquaintance with the people. In popular art, the Sisters of Mercy in black veil and white coif, and the Sisters of Charity in the starched cornettes of Normandy, are familiar and pathetic figures. In large cities and towns the Little Sisters of the Poor, who go from door to door collecting food, clothing, and money for their sick and aged, are well-known and highly esteemed for their labors.

As corporations, the communities are proud of their past history, or at least of their present achievement, and are very scrupulous about their corporate name and their distinctive uniform. It is rather puzzling to an inquirer to find a reason for some of the names, and a proper explanation of some of the uniforms. For instance, there are the Poor Clares, the Servites, and the Gray Nuns of the Cross. Only the story of their beginning can give a meaning to such appellations. On the other hand, the Sister of Charity, of Mercy, of Divine Compassion, of the Poor, does not require an explanation of her title.

The costumes of the communities are for the most part traditional, and may be found in books of costume, either in part or entirely, as having been worn by the women of ancient days. The coif and the guimpe of white linen, concealing bosom, neck,

and head except the face, are relics of the Middle Ages. It is rather pretty to see how feminine taste has selected from these ancient fashions the effective forms; for the community costumes, as a rule, give delight to the eye, although the material is coarse, and not always are the patterns well made.

MOTHER SETON'S COMMUNITY.

It will be of deeper interest to the social student, for whom this information has been collected, to review the aims, methods, and results of the various sisterhoods. The history and development of the community founded in 1809 by Mrs. Elizabeth Bayley Seton, of New York, will afford a fair illustration of community life and methods. Mrs. Seton was a member of the famous Bayley family, and widow of one William Seton a descendant of the historic Scottish house whose present head is known as Lord Winton. Encouraged by the clergy, she founded at Emmittsburg, in Maryland, a community of five persons to carry on whatever works of charity might be required.

The new society had to take a name, and to adopt a constitution. After a well-known community in France, they took the name of Sisters of Charity, and also adopted the constitution, or rule of the same community. The constitution, in effect, requires three forms of activity from those who follow it. It binds them to devote some hours of each day to prayer and meditation; to undertake some charitable work, such as teaching poor children, or nursing the sick poor; and to train the young women who aspire to membership in the community. These three activities constitute the life of the average sisterhood.

The rule regulates every detail of a member's life for a day or a decade. Thus in Mrs. Seton's community it required the members to rise at half-past four the year round, and to assemble for the first religious exercises in the chapel at five o'clock. After morning prayers came meditation and mass, lasting until half past six, when breakfast was served, a very brief affair, eaten in silence. After a short recreation the members of the community took up the various duties of the day, some going to the schoolroom, others to outdoor duties. At noon they assembled

again in the chapel for prayer and self-examination; then to dinner in silence, where they listened to the reading of an instructive book. Before supper they again assembled in the chapel, and also before retiring at night. Half past nine was the hour for retiring.

The rule of every convent is silence, except during the hours of recreation, or when necessity and charity require conversation. The hours of recreation are spent in common, either in the grand community room, or in the private grounds of the convent, where each sister is recommended to carry a cheerful air, and to add her share to the Christian gaiety of the occasion.

Mother Seton, as she was always called, in a few years saw her community increased to twenty members. She was enabled to found a boarding-school at Emmitsburg, a hospital in Philadelphia, and an orphan asylum in New York. For the establishment of these works of charity the rule carefully provided, a certain number of sisters being detailed for each undertaking. The new institutions were ruled from the first home of the community, generally called the mother house.

THE IMPORTANCE OF THE NOVITIATE.

With increase of numbers and duties came the rise into prominence of the most important part of any successful community—the training-school for the young women who aspire to membership, or, as it is commonly called, the novitiate. Here the novice is instructed in the requirements of community life, more with regard to the spiritual life than to the every-day duties. She is taught to love the rule above all things, to observe it to the utmost, to cultivate humility, patience, submission to God's will, and devotion to the poor and wretched. The novice lives in the community, but is not yet a part of it. She has her own quarters for study and recreation, but joins the general crowd at meals and at religious services. Usually she has to pass through four degrees of probation before the community accepts her as a member of the first rank. Having examined her character, reputation, and attainments after her application for admission, the superiors admit her as a postulante. When they are satisfied

with her career in this grade, the grade and the uniform of novice are ceremoniously conferred upon her. After a year or two, her conduct having given satisfaction, she is permitted to make her first vows, for a limited term. In due time she takes her final vows, and then acquires a voice in the affairs of the community.

These various promotions are highly valued by the recipients, and are made the occasion in some communities of festive and solemn ceremonies. For example, in the community of the Sisters of Mercy, the postulant who has been advanced to the novitiate arrays herself like a bride in white silk, wreath, and veil, to take her first obligations in the presence of her relatives and friends, and before the bishop of the diocese. She then retires from their presence to remove the symbols of a worldly career, and returns in the black robe and white veil of the novice. After the ceremony she receives the congratulations of her friends, and entertains them to a simple collation.

The novitiate is really the source of a community's strength, and great attention is paid to it. Mother Seton made it a subject of close personal supervision.

VICISSITUDES OF THE SETON COMMUNITY.

There were fifty sisters in her society at her death in 1821, after twelve years of labor. Her two sisters and two of her daughters also died members of the community. Its subsequent growth has been remarkable. It now counts about four thousand members, and is engaged in hospital work, the care of orphans, and the teaching of the young. In the New York district it has in its charge St. Vincent's Hospital, two orphan asylums in Fordham, the Foundling Asylum on East Sixty-Fifth Street, and the famous academy at Mount St. Vincent's on the Hudson.

As an example of the vicissitudes that mark the history of these communities, one may note the peculiar divison of Mother Seton's original society into bodies with radical differences of constitution. Mother Seton modeled her community on the French Sisters of Charity, so well-known to popular art by their peculiar head-dress. She wished to affiliate with that famous

order, and made a vain effort to secure the aid of the French sisters in establishing her society. Some thirty years after her death a union took place between the American and the French



A SISTER OF THE COMMUNITY OF THE GOOD SHEPHERD, DEVOTED TO THE WORK OF RECLAIMING WAYWARD GIRLS AND RESCUING FALLEN WOMEN.

sisterhoods, by which the supreme direction passed to the French branch, and the American sisters adopted the French costume.

The New York foundation, however, declined to enter into this arrangement, preferring to rule itself rather than be ruled by remote superiors. It became, in consequence, an independent

community, with power to choose its own superiors, though the election must meet with the approval of the bishop of the diocese; while the other branch is ruled from the mother house in France. This difference of constitution really distinguishes one class of sisterhoods from another, even more



A SISTER OF THE ORDER OF ST. URSULA, COMMONLY KNOWN AS THE URSULINE ORDER, WHICH DEVOTES ITSELF CHIEFLY TO THE EDUCATION OF THE YOUNG.

markedly than any variety of costume or purpose; and the point has long been disputed among churchmen, which constitution is the better suited to American conditions. Some like the centralized authority that controls every member and settles finally all questions; others prefer to deal with superiors on the ground, thoroughly acquainted with the American situation.

THE ECONOMICS OF THE SISTERHOODS.

Apart from sentimental and religious grounds, it is worth while to examine the economic conditions which have a large share in the development of these sisterhoods. While Catholic theologians teach the reasonableness and beauty of the convent life, and the church authorities take means to render it practicable for its devotees, certain social conditions also demand the work of the sisterhoods. If this were not so, while they would still flourish, their membership would hardly reach the thousands.

The unit of administration in the Catholic Church is the diocese, and the bishop is administrator. He must look after the poor and afflicted, the orphans, the ignorant, the neglected; and in his work he must have assistants who will devote all their

time and experience to charity. The bishop cannot, like the state, pay a good salary to nurses, teachers, and professors. The economic brunt of the question of charity falls upon the sisterhoods. For their services in school, college, hospital, and asylum they receive in this country, as a minimum, one hundred dollars a year, and two hundred as a maximum. This sum is paid to the community, for a sister is not allowed to keep or to carry any money, except what is allowed her by her superiors for immediate use. Her salary is paid in board, clothes, and care.

A maximum salary of two hundred a year is not large, and in consequence the church is enabled, without ruinous expenditure, to undertake and to keep up a system of education and a system of charity quite remarkable. The sisterhoods are of the heroic sort, ready to go anywhere and to attempt anything under most disheartening circumstances.

THEIR CHARITABLE AND EDUCATIONAL WORK.

Most communities have traditions as to their work and methods, and do their utmost to adhere to them; but the new world has often, perhaps too often, proved a solvent for the finest traditions. The tendency towards specialization has greatly affected the sisterhoods, and beneficently. In the matter of education, the parochial school is modeled on the common school, while holding to the teaching of a special religion. The academies still follow the ancient system, which trains a young lady rather for a life of leisure than of labor, but many of them have broken away from the old method. The sisterhood of the



SISTER OF ST. DOMINIC, OF A COMMUNITY DEVOTED TO TEACHING, THE CARE OF ORPHANS, AND THE PURELY CONTEMPLATIVE LIFE.

Sacred Heart, familiarly known as the Madames, holds more or less closely to past methods; whereas the sisterhood of Notre Dame de Namur conducts Trinity College, in Washington, as a school for women on the best modern lines. A respectable



A SISTER OF THE NOTRE DAME COMMUNITY, A BODY OF CANADIAN ORIGIN, DEVOTED TO TEACHING.

number of sister teachers now take the State examinations in many States. There is a general movement to better their standards, and to get them acquainted with the best methods.

The specialization of work is nowhere more visible among the sisterhoods than in the department of charity, in which their success has always been very marked, both for efficiency and originality. Thus the community of the Good Shepherd was founded for the purpose of looking after wayward girls and rescuing fallen women. One group devotes itself to maternity hospitals; another to keeping good boarding-houses for working girls. Miss Drexel, of Philadelphia, has devoted her life and her fortune to building up a community which cares for the Indians. The Bon Secours Sisters act as nurses in private homes, while the Sisters of the Assumption go about among the sick poor as free nurses. There is a community for deaf mutes, another for the blind, a third for lepers, a fourth for consumptives. Very often a single community will engage in all these forms of labor, like the Sisters of Mercy and the Sisters of Charity, who turn with ease from hospitals to colleges, from orphan asylums to parochial schools, and seem to be at home in all. In the South there exists a community of colored sisters, and in the Northwest a body of Indian sisters, devoted to work among their own people.



A SISTER OF MERCY, FROM A COMMUNITY WHICH UNDERTAKES ANY FORM OF CHARITABLE WORK, SERVING IN HOSPITALS, ORPHANAGES, PRISONS, REFUGES, AND POOR SCHOOLS.

The public appearances of the sisters, according to rule, must be made with modesty; the eyes should be cast down, conversa-

tion in the street avoided, and the beads recited; so that as a result many imagine their home lives must be of the same character, demurely cold. On the contrary, they are a vivacious body, deeply interested in their work, in their clients, and in



"AN INNOCENT VICTIM"—SEYMOUR THOMAS' WELL-KNOWN PAINTING OF THE DEATH OF A SISTER OF CHARITY ACCIDENTALLY SHOT ON A BATTLEFIELD—THE SCENE IS IN FRANCE, BUT THE UNIFORM IS THE SAME AS THAT OF THE AMERICAN SISTERHOOD, WHICH IS AFFILIATED WITH THE FRENCH ORDER.

one another, and are never tired of discussing these pleasant persons and agreeable things. It is one of their rules that recreation must be taken in common, that each must add to the cheerfulness of the moment, and that the happiness of all should be sought, not the particular joy of the few. Their convents are kept beautifully, and the extreme simplicity of the furnishings is made up for by waxen neatness and homelike orderliness.

The attraction which the convent life has for women is proved by the ever increasing membership, and also by the fact that very few retire voluntarily from service.



MRS. SETON, AFTERWARD FOUNDESS OF THE AMERICAN SISTERS OF CHARITY.



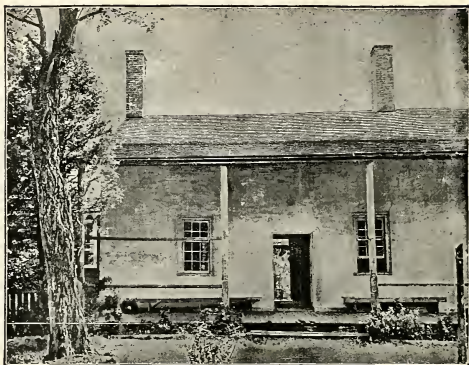
Mlle. LE GRAS.

Associated with St. Vincent de Paul in founding the Sisters of Charity in France.

ELIZABETH ANN SETON was born in New York City, of Protestant parents, August 28, 1774. She was the daughter of Dr. Richard Bayley, an eminent physician. At the age of twenty she was married to Mr. William Seton, a merchant of New York, and after nine years of married life was left a widow. She became a convert, and was received into the church on the 14th of March, 1805. Very soon after becoming a Catholic she was led by the Spirit of God, to establish a community of Sisters. In this she received the hearty approval of the leading prelates of the Church, being directed by the Sulpitian Fathers of Baltimore and other holy priests. She asked for a colony of the French Sisters of Charity, and not being able to get them, she adopted St. Vincent's rules and began the American community at Emmitsburg, Md. She died there in the odor of sanctity, January 4, 1821.



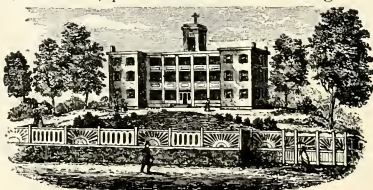
THE FOUNDESS OF THE SISTERS OF CHARITY IN THE UNITED STATES.



THE CRADLE OF THE INFANT COMMUNITY (1809), EMMITSBURG, MD.

THE growth of the community founded by Mother Seton has been remarkable. In 1821, when its founders died it numbered but fifty members; in 1903 it counted more than four thousand, engaged in hospital work, in caring for orphans, and in the teaching of the young.

In New York and vicinity it has the direction of many large institutions, and its scope and work are increasing continually.



THE ORIGINAL MOTHER-HOUSE OF THE SISTERS OF CHARITY.

The Sisters of Charity.

**Their Foundation Throughout the World.
Established in the United States by the
Saintly Mother Seton, an
American Convert.**

FATHER HECKER once called the writer's attention to the uniform, almost invariable, rule of Providence in the establishment of religious orders and other great revivals of the Christian spirit, by which women have been associated with men both as the pioneers and as the perpetuators of the divine purposes. Not men only but men and women equally have from time to time reformed religion, advanced God's kingdom by missionary enterprises, and peopled it with new generations of saints. A glance at church history shows the truth of this view.

This rule held good in the wonderful revival of religion which was led and fashioned by St. Vincent de Paul and St. Francis de Sales in the seventeenth century. The Vincentians and the Sisters of Charity are related in the same close kinship as the first and second orders of the mediæval communities, and St. Francis de Sales would not be what he is to the church had he not been the founder and teacher of the Visitandines, the largest part of his priceless spiritual doctrine being his best thoughts given to his nuns. *

* The exceptions to this rule are more in appearance than reality. Take for instance, the Sulpitians. Women cannot be associated in their work of educating the clergy, but Jean Jaques Olier was placed in the closest supernatural association with saintly religious women, who were of essential help to him in founding his community. The Sulpitians made it possible for Mother Seton to establish the Sisters of Charity in America, and directed

As to St. Vincent, it is true to say that St. Francis alone knew women as well as he, and knew as well as he how to sanctify them. St. Vincent knew the good material among them and advanced it to the highest degree of perfection. He and his methods have made good women our angels. Bad women he reformed, not in particular cases but in great multitudes, saving the evil ones by means of the good ones. Even worldly-minded women could not escape him, for he got their money for holy charity as no man before or since ever did, and occasionally he secured their personal help.

Thus there are two men in the modern history of the female sex who are pre-eminently their Apostles, St. Francis de Sales and St. Vincent de Paul, the first being their doctor of holy living and the second the lawgiver of their charity to the poor. St. Francis is the doctor of holy living to all mankind, no less to men than to women. But there is a special attraction in his teaching for women who are yearning for the divine spouseship. In St. Vincent, however, the sex found its master organizer. And indeed, as we well remember Father Hecker insisting, an integral work for human kind must sanctify men and women equally if it is to be a mighty work, and an enduring one; it must train its heroines as well as its heroes.

But it is the peculiar glory of St. Vincent that his *corps d'elite* her and her successors in that great undertaking. Again, if we must admit that the martial spirit of St. Ignatius is hardly adjustable to the female character, yet saintly Jesuits have been the chief means of founding various religious communities of women, especially those devoted, like themselves, to Christian education. It is well known that St. Ignatius was very unwilling to have his fathers officially associated with communities of women. Yet St. Teresa bears witness that in all her travels through Spain she found in every Jesuit college men capable of directing her nuns in the contemplative life, and the Jesuit Baltassar Alvarez was one of her best assistants in the Carmelite reform. The Exercises of St. Ignatius are the yearly spiritual renewal of all or nearly all the orders of women. Over a hundred years ago the Jesuits of Maryland rendered inestimable service to religion in this country by the establishment, under incredible difficulties, of the Sisters of the Visitation near their college at Georgetown, D. C. But it still remains true that the normal relations of men and women in the great works of religion, as seen in history, is an official one.

of heroic women, the female auxiliaries of his missionaries, the church's modern apostolate of love, were chosen from the so-called lower classes. The Ladies of Charity were destined to survive only in fitful, broken, variable forms of public charity, but the Sisters of Charity at once took root in the everlasting church, are almost as universal as that mother of all loving sympathy herself, and seem destined to continue their glorious career to the end of the world.

But what led to this was Vincent's organization of the ladies of the French nobility in the relief of the poor. He first began to organize his charity among ladies of the world in 1617, while he was curé of Châtillon-les-dombes, a large rural parish in the diocese of Lyons, to which he had withdrawn to escape the aristocratic surroundings of the Gondi family, of which he was chaplain. The rules he there drew up are so full of practical wisdom that they might stand to-day and indeed for ever—brief and yet full, clear, easily observed and practical, yet breathing devout sentiment. The best of the ladies, both married and single, of the noble and gentle families of the neighborhood of Châtillon-les-dombes were drawn into the society, which elected its own officers, took charge of all the sick poor in the parish, visiting them in person and feeding and washing and caring for them in every particular. The ladies managed everything themselves, but under Vincent's general direction, we might better say his inspiration.

Hardly had this been accomplished when Vincent returned to the Gondi family in Paris, and immediately began the formation of the "Ladies of Charity, Servants of the Poor," as they were termed, in the capital, upon precisely the same plan he had adopted in the country.

Within an incredibly short time thirty such associations of charity in as many different parishes, and composed all of ladies of quality, were in active operation, begun and supervised by St. Vincent. True Christian socialist, he always began these societies of the rich for the relief of the poor immediately after preaching a mission in the parish church, and it is hard to say whether he benefited the upper class any

less by teaching them charity to the poor, than he did the lower class by the eternal message of our Lord's pity for sinners.

The inception of Vincent's mighty work was thus taken among the titled ladies of France. That race of beings who were then and are yet the leaders in every frivolity, clean and unclean, of fashion and love, became under his sway the foremost of their sex, even of all human kind, in the offices of high and holy charity.

These ladies were the sisters of women who had totally forsaken the world to become Carmelites and Visitandines, and if the oblation of the contemplatives was well pleasing to God, hardly less acceptable was that of these noble visitors of the hovels of the poor and co-workers with the Lord's anointed high-priest of mercy to the miserable. Ardent love of the poor was the air these ladies were made to breathe.

Many of them were educated far beyond the average of their day, all were women of solid character and good common sense, and all were likewise wealthy, most of them, indeed, mistresses of vast fortunes, who lavishly spent large sums for the relief of human suffering, if we may use the word lavish in connection with the careful charity and systematic accountability maintained by St. Vincent in all his works of religion.

Of these ardent, enterprising, daring souls St. Vincent was the guide, even the inspiring angel. He harnessed their fiery zeal with his prudence and tempered it with his patience and his tact. In him God—they soon began to learn it—had placed at the head of their enterprises the most powerful and most saintly character of his time. He alone, after the death of St. Francis de Sales, was the most worthy to lead women who proved themselves capable of selling their diamonds and their carriages for the relief of the poor; and who begged for them by every kind of begging, from extorting hundreds and thousands of livres from dainty courtiers to picking up the greasy sous flung to them at the street-corners. History shows no parallel to Vincent's success in using women of high society for the bodily and spiritual welfare of the lowest classes.

At one crisis this organization, counting over three hundred members, all of the highest classes, collected and spent nearly two million dollars, equivalent in our money to at least twice its nominal value. "But these ladies," says St. Vincent's biographer, "were not content with collecting money and becoming the never-failing support of St. Vincent; they went in person to see the poor in the Hôtel Dieu. This is what the saint held in highest esteem. 'To send money is good,' he said, 'but we have not really begun to serve the poor till we visit them.'" And he instructed them elaborately on this point. "When going to visit the poor," he said, "you should leave off your jewels and finery, and be dressed very simply, for the contrast of luxury on the one side and poverty on the other, makes the condition of the poor all the more painful." He also loved "to point out in detail the marks of profound respect which should be shown to the poor, saying that the men should raise their hats and the ladies incline their heads as before their superiors." He would have all feel as he did himself: the poor literally represented Jesus Christ to him. If he happened to be alone with a poor person, he did not hesitate to kiss his feet. "Our dear poor and sick," he said, "are our lords and masters, for our Lord is in them, and they in him."

The visiting of the great hospital, the Hôtel Dieu, by these ladies, conducted, as were all Vincent's undertakings, with as much tact as charity, and thoroughly systematized, resulted not only in the cessation of many abuses and the full development of the institution's capacity for curing the sick, but the very first year was the means of over seven hundred conversions to the Catholic faith. The Huguenots were yet numerous in France, and the Hôtel Dieu was the receptacle of the unfortunate of every race, including Turks and barbarians. Much the same may be said of the work of the Ladies of Charity in the prisons. Their motto was always and everywhere "God and the poor," the true faith of Christ and his tender charity.

Nor did these ladies parade about as if they had renounced their state of life as wives and daughters of the noblesse. No,

they were just ladies of the world, only fully alive to the maxims of the Gospel. Of one who was, next to Mademoiselle Le Gras, Vincent's chief lieutenant, it is said :

"What was most attractive in Madame Goussault was the manner in which she united simplicity and affability with virtue. She did not pose as a reformer, but lived simply and uprightly. She thoroughly enjoyed an hour at backgammon, for she always condescended in what was not sinful. Hence she had only one regret after her stay at Angers, and that was that she had refused to allow her portrait to be taken. 'It is the custom,' she writes, 'everybody does it, and after death it is placed in the church near the tomb. Now I refused to have mine taken, and I am sorry, for it seems to me to have been false humility, and condescension would have been better.'" Yet Madame Goussault was a heroine of the highest order, and her deeds of charity would render her worthy of canonization.

As to the spiritual side of their lives, the very feeding-bed of all these fruitful plants of holy charity, St. Vincent sketched it with his masterly hand thus : "These ladies shall study to acquire Christian perfection suitable to their state, spend half an hour in meditation, and hear Mass daily. They shall read a chapter from the *Introduction to a Devout Life*, or *The Love of God* [the chief spiritual works of St. Francis de Sales], make an examination of conscience every day, and confess and communicate at least each week."

The high nobility of France was thus toned up to high religious fervor, and the women of the proudest feudal families in Christendom became the humble servants of the poor. "For more than eight hundred years," said St. Vincent de Paul to them, "women have had no public employment in the church. See here how Providence calls on you, ladies, to supply this want : the support and instruction of the sick poor at the Hôtel Dieu, the nursing and rearing of foundlings, the spiritual and temporal care of the galley-slaves, the relief of the desolated frontiers and provinces of our country, the support of the missions in the East, North, and South, these are the labors

you have undertaken and accomplished during the past twenty years." They might and doubtless did respond that it was by his courage, patience, genius of organization, and especially his supernatural sway over women's hearts, that they had been able to begin and carry on such stupendous enterprises of heavenly charity.

That all this was smooth sailing no one can imagine. The most peaceful of men, he yet was forced to fight, and in his own way did fight and win many battles with women before he prevailed. We give a notable instance. It happened once that Vincent managed, but only after a prolonged struggle, to prevent the appointment of an unworthy young nobleman to a "lucrative" bishopric, an appointment which the queen had already promised. Vincent succeeded with the queen only after incredible and persistent protest. When he called on the duchess, the young man's mother, he was received with great joy, because the lady was full sure of having obtained the prize for her son. "You come from the queen?" she eagerly asked. "Yes, madame," and then he communicated the rejection of her son, and added: "The queen counts on your religious principles, and does not doubt that on reflection you will thank her now for withdrawing her promise, and you certainly will in eternity." Upon which the noble lady snatched up a footstool and flung it at the saint. It struck him square in the face and cut a gash in his forehead, covering his face with blood. Without a word he wiped the blood off with his handkerchief and quietly left the room. As he started home he made this, his only comment; "Is it not a wonderful thing to see how far a mother's love for her son will carry her?"

Vincent must have seen from the beginning that his charities needed more for their full development than the Association of Ladies could give; his vocation was that of a great founder, and he needed a numerous and enduring and coherent organization. Their duties at home were often imperative and hindered their personal attention to charitable works; their number was limited; their whole lives, except in such rare cases as Madame Goussault, and Mademoiselle Le Gras, could not be dedicated to

the poor, and, especially, their organization could not be otherwise than partial and temporary. Vincent carefully watched his opportunities, or rather followed his providences, and little by little selected devout country girls living at service in Paris, and made them the Ladies' helpers; in time they were destined to assume entire charge. At first they lodged with the Ladies, helped them in their visits to the sick and to the prisons, and—here was an important step—Vincent finally began to assemble them at St. Lazare and instruct them on the spirit of their work—on their vocation, as he soon began to call it. And this is the origin of one of the greatest religious orders of the Catholic church.

God sent Vincent such choice souls for this new undertaking that we plainly see the divine hand in the selection of the foundation stones. We must refer the reader to Bishop Bougaud's work for the details, the study of which reveals the marvellous, and yet almost imperceptible, guidance of the Holy Spirit.

For the organization of the Sisters Vincent needed a great woman, and God sent him Mademoiselle Le Gras. She was his chosen associate for more than thirty years, and these two were like two archangels for courage, for enlightenment, for love of God and man, for harmonious action, and were rewarded with perfect success. Not the least of Vincent's gifts was his knowledge of character, and, says his biographer, "he was not slow to recognize the treasure God had sent him [in Mademoiselle Le Gras], and he cultivated it like a master. He wrote to her almost daily, and heard her confession weekly. He never left Paris without going to see her, or excusing himself if he could not do so. He directed her retreats and gave her the subjects of her meditations. He solicited her advice on all matters, and in such an humble and respectful manner that no sign of superiority, much less of familiarity, ever appeared, leaving us a perfect and enduring model of the relation of director and penitent."

Louise de Marillac (such was her maiden name) was born of a noble family in Paris in 1591. At the age of twenty-one, having lost her father, she married Antoine Le Gras. He was not exactly of noble blood, though a gentleman of the court, and hence

his wife could not be called Madame ; this explains her prefix of Mademoiselle. After twelve years of very happy and very pious married life she was left a widow. Providence had already blessed her with the acquaintance of St. Francis de Sales, who had enriched her soul with many jewels of heavenly wisdom. But it was a soul from first to last very darksome, tending to doubtfulness of God's love, over-sensitive to its own faults. And her bodily health was never robust. During her whole life she bore the double burden of an ailing body (and at intervals one that was barely alive) and an anxious spirit. To these subjective trials family troubles of the most grievous kind were added after her husband's death, for Richelieu beheaded her uncle, Marshal Louis de Marillac, one of the foremost soldiers of France, and her other uncle, Michel, once chancellor of France, escaped a like fate by perishing miserably in prison. Louise loved both these men tenderly, and they loved and cherished her, and, besides, they were Christians of eminent virtue.

Overflowing thus with inner misery and overwhelmed with outer misfortunes, Louise, meantime, worked zealously with the Ladies of Charity and was guided by St. Vincent de Paul into happier spiritual conditions ; these would last for shorter or longer intervals, to be succeeded always by conditions of interior distress, which again yielded to the influence of St. Vincent. And so he helped her to bear her burden, as she shared his heavy responsibilities in the relief of the poor and the foundation of the Sisters of Charity. Louise was a saint of that kind of heroism which must labor in the dark. She was like an artist whose gifts are of the highest kind, and whose eyesight of the worst. Absolutely no height of self-denial was beyond her aspiration, and the love of God was her very passion. But her providential union with St. Vincent in the formation of the Sisters of Charity turned all the waters of her sadness and all the aspirations of her heroic soul into the one absorbing purpose of her life, the solace of human misery for the sake of Jesus Christ. There were many great women those times, but to Louise Le Gras was given an honor, in her association with

Vincent de Paul only, to be compared with that of Jane Frances de Chantal similarly placed with St. Francis de Sales. When Vincent had learned to know Louise well, he found in her that Lady of Charity fitted to be the foundress of the Sisters of Charity. What more could heart of woman crave?

This great soul went to her reward on the fifteenth of March, 1660, a few months before Vincent's death.

Every one now acknowledges that God favored the formation of this wondrous community with a Providential guidance altogether extraordinary. But even a cursory reading of this life (and particularly that of Mademoiselle Le Gras) shows that even in minute particulars God guided Vincent and his coadjutrix with special light. How otherwise explain the fact that these daughters of peasants so seldom failed, we will not say of success, but of remarkable success; that it was usual to send a handful of these country girls into a large town to take over the full control of a great hospital or asylum, deal with exacting trustees about funds and sometimes with suspicious and too often with indifferent ecclesiastics about canonical affairs, and yet never, or almost never, to fail? The spiritual training which Vincent and Mademoiselle Le Gras gave the sisters accounts mainly for this; and it was singularly patriarchal. His conferences to the community in Paris, where all were prepared for their work, were held frequently, and were the family reunions, we might say, of father and mother and children. Vincent, after a short prayer, proposed some virtue, and explained it very simply. He then began asking questions, giving each sister an opportunity to apply her mind, and inviting her to express her views, he commenting on them in the most naïve spirit. Everything was very informal, full of good sense, but aimed at the highest standard of perfection. This method set the sisters thinking for themselves upon spiritual things, and caused them to know as well by personal reflection and intelligent assimilation as by instruction the virtues of the Gospel, and the application of them to their state of life and its various duties.

Pretty nearly all his dealings with the community, even the

most official, were carried on in this way. We quote a specimen from the *Life of Mademoiselle Le Gras* (pages 218-219). Having appointed a Sister Servant (as the superiors are called) for an important undertaking, "a new mission in one of the largest cities of the kingdom, he informed her in full community that Providence had chosen her. 'What shall we give Sister Elizabeth for her journey?' he asked, while she remained mute with astonishment; 'each one must give her something. Let us see. What virtue can we give her?' The first sister who was interrogated wished for her companion the love of God; another, wished her love for the poor; Mademoiselle Le Gras, the cordial support of her sisters; and M. Alneras, invited to make his gift also, wished her 'gay patience.' 'See what riches, my daughter; of which I wish you the plenitude,' said St. Vincent; 'but what I wish for you especially is to do the will of God, which consists not only in doing what our superiors require, though this is a sure way to arrive at it, but still more in corresponding with all the interior inspirations that God will send us.'"

This reveals Vincent's confident trust in the ripeness of the sisters' personal holiness, and his desire that they should turn their glances inward for the Holy Spirit's guidance, never failing to use, however, the divine test of obedience to the external order of God in the approval of superiors.

He never ceased to exalt their vocation to them, or to insist upon its divine dignity. Mademoiselle Le Gras followed this up in his own spirit and caught much of the familiar style of the saint. We quote from her life (pages 291-292): "'Your spirit, she said to the community, 'consists in the love of our Saviour, the source and model of all charity, and in rendering Him all the service in your power, in the persons of old men, infants, the sick, prisoners, and others. When I think of all your happiness, I wonder why God has chosen you. What could you desire on earth for your perfection that you have not? You are called by God to employ all your thoughts, words, and actions for His glory.' She insisted that although they were not and never could be religious, they should lead a life

as perfect as that of the most holy professed in a monastery. . . . They ought to be strong-minded women in the right sense, finding no difficulty in labor; open-hearted, cordial, and meek with every one, having nothing constrained, much less affected, in their manners. St. Vincent recommended them, and Mademoiselle Le Gras repeated to them, to keep the eyes modestly lowered, for an excess of modesty in this respect might hinder outsiders from the service of God, by frightening them, and thus prevent the good often effected by modest gaiety."

The result of all this discipline of holy love was the Sister of Charity as we know her to-day, and as men the world over know her to their heavenly and earthly comfort—womanhood according to the Gospel of Jesus Christ.

While Vincent and Mademoiselle Le Gras were thus enrolling and disciplining these peaceful cohorts of holy women, arming them with those weapons of love with which they were to win heavenly victories all over the world, Louis XIV was beginning to form those great armies of men who were to make his reign so "glorious," and so bloody. Vincent began the conquest of the world with a few little groups of peasant girls. His second in command was a delicate and scrupulous widow lady who was always longing, as she was always waiting, to die for the poor. Vincent's soldiers now garrison the cities of the world, wearing a hundred different uniforms of love, daily victors in many conflicts between pity and woe. See the contrast between the village lads of France and their sisters as disciplined respectively by Louis the Great and Vincent the Peaceful, the one using the terror and hate of war, and the other the love and patience of the Gospel as the inspiring motives. When the Sisters heard of their companions dying in pest-houses or among the wounded on battle-fields, they eagerly volunteered to take their places. At one time news came of such a death, and an old sister wrote: "Sister Marguerite is dead *sword in hand*," and hurried on to take her place. It has always been so. General Jacob D. Cox, an American Protestant, writing in *The Battles and Leaders of the Civil War*, tells what hap-

pened when our great war broke out in 1861, and the regiments which were made up of country boys suffered from epidemics of sickness. The scene was Camp Dennison, near Cincinnati:

"The Sisters of Charity, under the lead of Sister Anthony, a noble woman, came out in force, and their black and white robes harmonized picturesquely with the military surroundings, as they flitted about under the rough timber framing of the old barn, carrying comfort and hope from one rude couch to another." And this was kept up on both sides of the dreadful conflict and to the very end. During the Spanish American war hundreds of our Sisters of Charity and of the kindred communities ministered to the sick and wounded soldiers, and if the official thanks of the government were scanty, the soldiers and officers and surgeons bore abundant witness to their unassuming but heroic devotedness. Then, and before, many notable conversions were the spiritual fruit of the Apostolate of bodily charity.*

While teaching the Sisters the principles and practice of perfection, Vincent was himself slowly studying how to draw up their constitution. "That constitution," says his biographer (vol. i. p. 306), "was singularly courageous. It took our saint more than twenty years to conquer public opinion, the objections of the king and parliament, and the prudent hesitation of the pope and cardinals. It is true now, however, that that constitution, after having been an object of wonder to the world, has become an object of admiration." To perfectly adapt the new institute to its work, St. Vincent not only decided against solemn vows and the enclosure, not only passed over perpetual vows, but he asked the Sister of Charity to bind herself only from year to year. "Perhaps," says Bishop Bougaud, "if he had been free, he would have required no vows, and so

* It happened once that a poor wretch was brought to a Sisters' Hospital and died after a few days of suffering. On entering he said he had no religion and no use for religion. But the day he died he called for the chaplain. "Sir," he said, "I want to die in the religion of that lady with the big white bonnet who has been taking care of me."

have allowed their devotedness its full liberty. . . . Despite all opposition the saint created this new type of servants of God in the service of his poor" (vol. i. p. 309). Nobody thinks now that this great Christian legislator was anywise untrue to that highest ideal of the spiritual life which is secured by the solemn vows and the cloister. We suspect, however, that he was roundly accused of it during his long and patient struggle for those advantages which, under certain circumstances and for particular ends, are to be gained by a larger degree of personal liberty. "You are not religious in the strict sense," he said to the Sisters, "and never can be, because of the service of the poor. You must therefore even be holier than religious, since you have greater temptations and less security" (vol. i. p. 310).

Providence blessed this courage to an unheard-of degree. Vincent's institute, preserving intact its peculiar features, has, both in itself and in the innumerable congregations of women which pattern on it, become the wonder of the world and, we may even say, the chief glory of the Church of Christ. Thus did he create a new form of the religious life outside of what was technically termed the religious state, and this he did without prejudice to any older institute or form of religion; nay, the spirit of St. Vincent has assisted various of the older forms to reach out into newer methods without lesion to the salutary bonds binding them to ancient ways.

The work of Vincent, evidently Christian as it seems to our day, and peaceably, cautiously, we might almost say reluctantly undertaken, was yet hard of entrance into the favor of many in authority. The idea of the Sisters of Charity, to quote the author of the *Life of Mademoiselle Le Gras*, had been "unfolded under the breath of God, and yet it was in opposition to the manners and ideas of the time." A community of young girls having hardly a convent of their own, living as much among the homes of the poor as anywhere else, "having no enclosure but the streets of the city and the wards of the hospital, having no grate but the fear of God, no veil but holy modesty, was an innovation strange and bold, to

some *rash*." It was introduced, besides, at a time when the monastic life of women under strict enclosure was flourishing in a high degree. The reader will also bear in mind that St. Francis de Sales, not many years before St. Vincent began, had been compelled, much against his will, to place in enclosure and under solemn vows his own community of women, originally intended to be without either of these holy restraints. Now, we know that Vincent's relations with St. Francis de Sales were most intimate. Perhaps during their exchange of views on God's purposes in their day, Francis made Vincent the legatee of some of his own lights about the spiritual career of women.

In the founding of the Sisters of Charity love foreran the law, the saint taught the canonist. This is nearly always the case with God's greater works, for as the ordinary administration of religion needs the discipline of statutes and precedents and the orderly but too often routine mind of the official, so the renewal of the fervor of the gospel must frequently break through precedents with self-evident fruits of love, must often suffer hurt from officials, who endeavor to whip it into conformity with those legally established systems it is divinely appointed to differ from, because it must improve them, sometimes even supplant them. Only this must be noted: the saints in carrying out God's will of the renewal of souls are taught by his guidance the ways of peace and of obedience. Love does not war against law, but overcomes by persuasion, and by patience. Thus Vincent, the foremost innovator of his age, was a *festina lente* innovator.

These new movements for the elevation of the peasant class, who, as Bishop Bougaud tells us, were looked upon as little better than beasts by the nobility, could not fail to arouse opposition. The cry of novelty was raised, a cry ever at the lips of comfortable mediocrity, and that cry was heard even in high places. Let us recall an instance. When Mademoiselle Le Gras began to go about opening schools for the peasant children she always, and as a matter of course, obtained leave of the clerical authorities. Having spent two months at this work on one of her

journeys, "all at once the Bishop of Chalons, in whose diocese she was traveling, became alarmed at the unusual practices and demanded an account. 'If Monseigneur de Chalons wishes it and he is near,' wrote St. Vincent, 'you would do well to see him and tell him quite simply what you are doing. Offer to retrench as much as he wants, or to leave off altogether if not agreeable to him : such is the spirit of God.' The bishop, whose intentions are beyond all doubt, could not understand the advantage of this new form of charity ; and Mademoiselle Le Gras was obliged to return to Paris. The saint congratulated her on this trial. . . . 'Perhaps you will never meet with an occurrence redounding more to the glory of God than this one. Our Saviour will receive more glory from your submission than from all the good you could have done'" (*Life of Mademoiselle Le Gras*, pp. 90-91).

We hear much in our day of the elevation of the female sex, and we hear it very gladly, for it is the weaker sex, the one that suffers most, and the one which in its grandeur of affection is the type of God's loving kindness. But we must admit that many useless and some hurtful results follow contemporary endeavors to better the condition of women. Vincent de Paul leads the world in the true advancement of the sex, always safe and yet wonderfully progressive.

Was ever a man so equal to the task of gaining women their rights as Vincent? Since our Lord emancipated the sex by his mother's elevation to the throne of the Christian world, no man, it seems to us, did so much as Vincent de Paul to broaden the usefulness of woman, to enlighten her understanding, to sanctify her affections. Yet he never gushed over women, nor relaxed his watchfulness against sexual familiarity. He never forgot, not even unto extreme old age, the danger that lurks in our fallen nature, even in the purest communications between man and woman. The influence of St. Vincent, exercised through the Society he founded, has continued to grow, for the betterment of humanity, in all lands, and was *never* more vigorous than at present.

The Unification of the Ursulines.

Inaugurated in America, concluded in Rome.

A Glorious Achievement of the Pontificate of Leo XIII.

A GREAT and long desired work was brought to a happy conclusion when, on November 28, 1900, the Holy Father gave his formal approbation to the work of unifying the Ursuline communities of the entire world. The new organization will be known as the "Canonically United Ursulines."

The Ursulines as a religious foundation are three hundred and sixty-five years old. St. Angela Merici is their founder. They date from that period of religious activity immediately before the Council of Trent, when Italy particularly was stirring with evidences of awakened life. The peculiarities of their organization placed them largely under the authority of the bishops, and made the various houses self-governing. They assumed as their special vocation the education of young girls, and many of the communities added a fourth vow to that effect. They were the first to cross the Atlantic, and in the very year (1639) that John Harvard started the small school which ultimately became the great Harvard University, Mother Mary of the Incarnation was gathering about her at Quebec the daughters of the French settlers as well as the maidens of the Indian tribes. Later on the Ursulines came to Massachusetts, but the spoliation and burning of their convent at Charlestown is not the proudest chapter in the history of New England. There are now in this country twenty-four communities with 998 nuns, teaching over 10,000 pupils. In the entire world there

are over 11,000 Ursulines. Two thousand nuns, wearing the Ursuline habit and following the rule, were represented in the first chapter held in Rome, November, 1900, but since the formal approbation of the Holy See many more communities have identified themselves with the newly consolidated order.

This great work of unification has not been brought about without meeting with many difficulties, but the whole matter has been handled with such tact, as well as consideration for the immemorial customs of venerable institutes, that the most harmonious relations have resulted. When the Holy Father blessed the work he reserved to himself the privilege of ratifying the choice of officers by the general chapter. The delegates chosen by the various houses met in Rome on November 15. There were nine nuns there from America. The chapter was opened by a discourse from Cardinal Satolli, who was selected for this honor by the Holy Father on account of his ecclesiastical relations with the Ursuline Community in Rome. He said to the assembled mothers that it was the desire of the Holy Father to unify, as far as opportunity offers, the various separated branches of the different religious orders. After passing some compliments to the Ursulines on account of the many illustrious members who have left a name for learning and sanctity, he said:

“It is with full knowledge that I speak of your order, having closely observed it in America during my apostolic mission to that country. I wish to salute here, in the person of their representatives, the houses I know so well there, one of which (Galveston) has recently experienced a most unforeseen and most terrible disaster. It is in America I first learned to know, to appreciate, and to love the Ursulines, as it is there also that I understood from daily example the immense strength for good even the least things acquire when vivified by the all-powerful principle of unity.

“By such study and experience I was prepared to enter into the relations with your order which have been assigned me by the Holy Father. Named protector of the group of Rome, Blois, and Calvi, I penetrated into the interior of your spirit,

and, to the glory of these three houses I wish to say here that in the living mirror they afforded me of your abnegation, your devotedness to the church and to souls—in a word, of all virtues, the esteem which I had already conceived for your holy order has grown beyond all power of expression, and with this esteem has grown likewise my affection.

“But while I contemplated in spirit, on account of the examples I had constantly before me, the marvellous strength of supernatural life hidden away in your cloisters, I deplored that this power for good was scattered, without cohesion and without mutual understanding or agreement. Remembering what I had seen in America in the order of secular affairs, I said to myself: ‘What could not religious souls of this calibre effect if, thanks to unity of direction, they knew how to concentrate their powers and harmonize their efforts!’

“At this point the Pope spoke. With what joy did I make myself the interpreter of his wishes! I said, if you remember, that I hoped and almost felt certain the century would not die ere it had witnessed the unification of your glorious order. At the very moment it is approaching its decline you are here assembled to lay the foundation of this much desired union. It is a difficult undertaking, but in nowise above your intelligence, your good will, and your spirit of abnegation; especially is it not above divine grace.

“It is God who wishes this work, and everywhere his finger is seen amid the many trials it has had to undergo; these trials have only imprinted thereon the divine seal of the cross. It will be thus until the end; that is to say, until the entire order has joined you in a perfect unity. It may be that neither you nor I shall witness this happy event, but you, Reverend Mothers, will have had the glory of giving this first impulse to God’s work. Your names will be engraved in golden letters in the annals of your order; and, what is infinitely better, they will be inscribed in that Book wherein is written for all eternity the things done here below for the love of God and for his greater glory.

“To the work then, Reverend Mothers, under the direction

of two men of science and of tested prudence, viz., Monseigneur Albert Battandier, protonotary apostolic—one of the most eminent consulters of the Sacred Congregation of Bishops and of Regulars—and of Rev. Father Joseph Lemius, general treasurer of the Oblates of Mary Immaculate as vice-president. Monseigneur Battandier, as president of the assembly, is fully and canonically empowered to direct the order and method of the sessions, and while from afar I watch over the progress of your labors I will beg our Lord, Reverend Mothers, through the intercession of his Holy Mother and your patron saints, especially Sts. Ursula and Angela Merici, to bless you and shower upon you the light of his Holy Spirit.”

The chapter proceeded under the presidency of Monseigneur Albert Battandier. The largest liberty of thought and freedom of expression were permitted under the rules laid down for the guidance of the chapter, and when it came to the election the triply sealed envelopes containing the choice of each delegate were sent to Cardinal Gotti, to be laid before the Holy Father for papal sanction. The result of the election was read aloud: Rev. Mother St. Julien, of Blois, was elected Mother-General; Mother Ignatius, of Frankfort-on-the-Main, First Assistant; Mother Angela, of the United States of America, Second Assistant; Mother Stanislaus, of Aix-en-Provence, Secretary and Third Assistant; Mother Maria Pia, of Saluzzo in Italy, Fourth Assistant; Mother St. Sacramento, of Bazas, General Treasurer.

By the election the new generalate is fully established. Still, the details of creating provinces, erecting houses of study and novitiates, have been left to the future. The chapter, however, took care to fix the scheme of organization in the nineteen articles which have now the force of law. Many of the communities which were not represented at the chapter have since accepted the Constitution as approved in this first chapter. The Holy Father was so solicitous that all should be amalgamated that he himself designated the manner in which aggregations may be made.

Previous to the unification there were eleven congregations in

the order, differing more or less in the details of their manner of carrying out their vocation as a teaching order. Four of these congregations, viz.: Paris, Bordeaux, Toulouse, and Lyons, were very numerous, and the two first were particularly illustrious by the importance of their houses, the number of their subjects, among whom were to be found women of the noblest rank and even of blood royal, and by their history and vicissitudes. Paris antedates Bordeaux in papal approbation by six years.

When it became evident that the old Monastery of Via Vittoria in Rome was doomed, and when the work of spoliation had begun, a very eminent French house, that of Clermont-Ferrand, generously offered to go to their assistance, with money and subjects; but as the Roman sisters were of the congregation of Bordeaux, they appealed to those of Blois, who generously responded. Again the Paris branch, in the person of Clermont-Ferrand, asked for co-operation in the good work; but their generous offers were declined and Blois took the house under its protection.

Some time afterward, Mother St. Julien, of Blois, congregation of Bordeaux, finding that her position with regard to the Italian houses was uncanonical, applied to the Sacred Congregation of Bishops and Regulars for necessary enlightenment and legislation. His Eminence Cardinal Satolli was appointed Cardinal Protector, and in an interview he had with the Pope His Holiness expressed a strong desire for the unification of the whole order. The cardinal designated Mother St. Julien to make known this wish of the Holy Father to all the Ursulines of the world. This she did without delay, by means of a circular setting forth the great advantages to arise therefrom, and the rectifying of many uncanonical things that during the lapse of three centuries had crept into the very best and most conservative houses of the order; a state of things not even suspected to exist in many cases.

The response to this circular was of such a nature that eight months later an official letter was transmitted by the Sacred Congregation of Bishops and Regulars to all bishops having Ursu-

lines in their respective dioceses, directing them to ascertain by secret ballot the desires of the Ursulines on the subject. In many houses there was complete unanimity of opinion ; in others, a large preponderance of those favoring it, and, in all, practically, a desire for some kind of modification of existing things. The response to this appeal was of such a nature that the Holy Father commissioned his Eminence Cardinal Satolli to make known to *all houses that had unanimously adhered, with approbation of their bishops*, that he would be much gratified by their sending their superiors or delegates to a general assembly to be held in Rome during the holy year.

Again Mother St. Julien, who had spoken on the subject with the Holy Father several times, in private audiences, was commissioned by the cardinal to send out the invitations to the above-designated communities. As she could not transcend her instructions, many who would willingly have gone to Rome received no invitation, although they would have been welcomed as spectators, but not as partakers in the capitular assemblies. This was clearly shown by a cablegram sent by Cardinal Satolli, in the Pope's name, to the Ursuline convent of Springfield, Ill., in which he stated that while other communities which had not adhered would be welcome, *they*, the Springfield nuns, were obliged to be represented as coming under the head of those indicated by the Pope's words. The Holy Father was greatly pleased with the result of the general chapter, and spoke in heartfelt praise of their obedience to his wish to the Ursulines who were honored with a private audience in the hall of Clement VIII, in the Vatican, December 7, at 12:30 P. M.

Several modifications were made in the schema at the suggestion of the American nuns. While perhaps the conditions of this country were less understood than those of Europe, there was evident a strong desire for enlightenment and full understanding of its needs on the part of the presiding and directing ecclesiastics, and a great readiness to concede any point that would render the order more efficient in its work.

The work of parochial schools will not be interfered with. The cloister will not be enforced wherever it does not already

exist or where it would hamper the higher duty of a teaching order. Practically it is done away with in the United States; and while the spirit of cloister is encouraged, its exterior symbolism of grates, etc., is no longer desired in our country. The church does not wish the Ursulines to lose the vast moral support their dependence on bishops gave them, and therefore, while Rome takes to itself several privileges which formerly belonged to the bishops, it legislates that many things must still be done "intelligentia episcopi." Subjects cannot be transferred at the will of superiors alone; houses remain independent in money matters, only a small tax on net profits being asked to support general and provincial officers. The lay-sister question under American conditions was satisfactorily arranged; in a word, a great order, consisting of totally independent houses, of eleven different congregations, has been merged into one great homogeneous whole, as a generalate, while retaining many of their former customs and privileges, and this has been done with a unanimity, sweetness, and celerity which appear simply marvellous.

The harmonious outcome of this great work is due largely to the tactful way in which the assembly was presided over. Equal to the sagacity of Monseigneur Battandier was the broad, sweet, and conciliating spirit of Father Lemius, the treasurer general of the Oblates. The sermon that he preached at the outset produced such a profound impression on all present that its spirit seemed to pervade every gathering, and to animate the discussion of every question. It is to this sermon as much as to any other one thing that is due the happy result. We print the sermon in its entirety.

OPENING SERMON

delivered by Rev. Father Lemius, General Procurator of the Oblates of Mary Immaculate, at the Ursuline Assembly convened in Rome for the purpose of Unifying the Order, November 14, 1900.

"Let them be one as we are one" (St. John xvii. 22).

REVEREND MOTHERS: God, who in the government of the world embraces alike the great and the small, the general and the particular, nevertheless fol-

lows with a more attentive regard and conducts with a more paternal hand those beings that are more dear to him and closest to his heart: First of all the church, after Jesus Christ, and through Jesus Christ the center of his works; next, in this church, souls who devote themselves to him without reserve, and among those souls such as maké of this devotedness a profession and form associations for better practising it—that is, the Religious Orders; and even among these orders, those who must promote his glory by the sublimity of their vocation and the fecundity of their works.

Yours is among the very first. Illustrious by the name of its foundress, a virgin renowned among those whom the church honors and who do honor to the church; illustrious by its antiquity of three centuries; further distinguished by the most fortunate alliance possible of the contemplative and active life, continuing by the former even in our agitated times the mode of life of the ancient solitaries, and appropriating to itself by the latter the ministry most dear to the church, that which has for its object childhood, especially among those classes of society called by their rank itself to exercise a dominating influence in human events. This ministry of the education of childhood was inaugurated by the Ursulines; others have followed them, but never have they surpassed or even equalled them.

With what watchful care has Divine Providence surrounded this venerable order during its long course of existence. While institutions solid in appearance, resisting many a storm, have gone down before the pitiless despotism of time or have been swept away by furious tempests of persecution, yours has not only defied the iniquity of men and braved the injury of time, but has moreover drawn from opposition a new growth of strength; in testimony whereof your four hundred houses stand to-day an admirable net-work spread over the whole earth.

An essential property of Divine Providence is to bring all things into unity, and the words of my text illustrate this tendency because the most jealous care of the Holy Trinity is to place its mark (of unity) upon all its works. Not that eternal Wisdom does not know how, according to beings and times, to relax this unity, for it belongs essentially to Divine Providence also to harmonize things according to their nature and the surroundings in which they have been placed, but nevertheless its habitual tendency and constant effort are towards unity, and it is usual for this watchful Providence to take advantage of favorable changes in times and circumstances to erase lines of division and tighten the bonds of union.

What marvellous changes have been wrought in the relations among men! in proportion as these relations were beset with difficulties in former times, have they become easy in our own. We have subordinated to our use, I may say, the most powerful forces of nature; we have bent them to our service, we have taught them to transport from one place to another ourselves and our thoughts with a rapidity that is simply marvellous. These utilized forces have annihilated distance, and produced a nearness that would have seemed

incredible in former times, and thus united, so to speak, the whole human race. Unity is in itself a force. *Vis unita fortior*: it grows by little things. *Concordia res parva crescunt*: and increases those that are already great by giving them greater development and strength of action. The wicked know this only too well, and to speak but of the inventions of hell, the secret of their power lies precisely in unity. Should the good, then, disdain such a force? Is it right that their most commendable respect for the past, and for venerable traditions, should blind them to the advantages the new order of things offers for promoting God's honor and glory. If throughout centuries these same good people have lived isolated, is that a reason to remain in this isolation when ancient conditions have passed away, when all things tend to unity, drawing therefrom new strength and energy.

You here present, you have not thought that the past traditions of your order were reasons for rejecting what Providence itself was offering you in the present. The Past: let us take it in its entirety, not in certain places; does it not plead most eloquently for unity? Allow me to sketch in a few words the philosophy of your history, and the profound thought of that wisdom which in the course of ages has brought about its successive phases. You did not come into existence as members separated one from another on the face of the church, but as a compact body, solidly attached to one head, your mother St. Angela; and after her, her successors took the title, written in your first constitutions, of "Mother General." It was like a first sketch of your holy institute; but God, who wished to make of it in all respects one of the most illustrious parts as well as one of the most active and fruitful forces of his church, resolved to raise it to the highest conceivable degree of perfection, and to unite in it highest contemplation with active ministry; in such a manner that the Ursuline Order became one of the most notable examples of that form of apostolic life which gives out to the world in works what it has drawn from heaven in prayer. Then it was in the designs of God to isolate you and he did so, for a time seeming to obliterate the tie that had bound you in his first design; but this was only a temporary measure. Those who understand the admirable logic of Providence and that spirit of wisdom which animates all its works, could foretell that when the isolated members had become sufficiently permeated with this double life of contemplation and action, when it had reached that point where action was but the corollary and, if I may use the expression, the overflow-pipe of contemplation, then the order was to return to its primitive unity at an hour clearly marked by a profound change in the conditions of human society, and in response to the voice of him who is here below the interpreter of the divine will. In this way the two first phases of your history should meet, and form by an admirable synthesis a new embodiment of the past.

No it was not in the designs of God to abandon the primitive form he had given your order, but during a period when, on account of the difficulties in the relations among men, that form was ill-adapted to the perfection required

in its varied elements, God suspended the mark of unity until the difficulty had ceased to exist. And as he conducts things to their end with as much sweetness as strength, he took care to infuse into the bosom of the order itself a vehement desire for union as soon as there seemed a possibility of its realization. Many of its most illustrious members, and greatest among them the Venerable Mother of the Incarnation, contributed to increase, as she tried to realize this desire. You all here present must remember the grand movement of 1875, when one hundred houses affirmed the necessity of and the desire for this unification without one dissenting voice. Why, therefore, have those very houses, the originators and most ardent directors of this movement, combated and opposed with all their might the unification about to be formed?

It is without doubt that God wishes every work of his hand to bear the seal of the Cross of his Son. Be that as it may, this first movement remained sterile and without immediate result. Nevertheless it gave the impetus and prepared the scattered elements of your holy order for a fusion which was in the designs of God, who waited only the fit instrument—the man of his right hand. What man, Reverend Mothers, has more than Leo XIII been the man of God and of his times? The man of God by a sanctity, a wisdom, and a goodness which appear more than human; the man of his times, by a clear view of the imperious needs of modern society and a profound knowledge of that century which has almost completely passed beneath his eyes; knowing besides that it is prudence to bend as much as possible to circumstances, and that the church, immutable in doctrine and morals, should nevertheless place itself in harmony, in its institutions and discipline, with the conditions of different periods of time. Leo XIII has understood that the prime need of the present is unity. Already, in many instances, he has established and encouraged it among religious orders. How many stones dispersed over the face of the church has his hand gathered, and with them built those superb edifices which are the glory of the church and the edification of men. Now it is to the Ursulines he turns and says: “*Ut sint unum—Let them be one.*”

That the Pope desires this unification is a fact that needs no demonstration. After the solemn affirmation of a prince of the church whom we know to be especially beloved by Leo XIII; after the official letter of the Sacred Congregation of Bishops and Regulars, in which were sketched the great lines upon which this unification would be based, a letter which was in itself the expression of the Holy Father's wish, without even taking into account that this desire on the part of His Holiness was apparent in the wording of the final formula “*De Mandato SSmi,*”—after all that, unless some personal interest exists, doubt is no longer possible. To-day, which brings you together in a convocation made in the name of Leo XIII, such a doubt would argue incurable blindness; and to what lengths goes this desire of the Pope, before leaving Rome you will have, I hope, the opportunity of seeing and knowing for yourselves, without need of any go-between.

It is not possible for a Pope to manifest publicly any desire which has not for its object the greater good of the church; then it follows that every desire of a Pope is a counsel, and for souls tending to perfection every desire becomes a command, because every desire, every counsel, every command of a Pope is a desire, a counsel, a command of Jesus Christ. It is not necessary for me to repeat to you that the Pope is indeed what St. Catherine of Siena was wont to call him—Christ on earth; Christ having hidden himself in the silence and solitude of the tabernacle in order to remain on earth, to multiply himself, and to bestow himself upon his creatures; and seeing himself thus bereft of human appearance, has borrowed that of the Pope: the lips of the Pope with which to speak, the hand of the Pope to bless. In a word, Jesus in his full integrity is for the Catholic soul, and still more for the religious, the Jesus of the Tabernacle, but completed, rendered visible, and given a voice through the Pope. If it is thus, Reverend Mothers, and we do not doubt it, and not an Ursuline in the world doubts it, how do we explain this reasoning: “The Pope indeed *desires* the union of the Ursulines—but a voluntary union; let it then take place, but without our taking any part in it.” Is it not apparent how we kill by such reasoning what is best and most delicate in obedience—the very flower of this virtue? A superior of a house is not greater than the Pope; therefore, if the above reasoning is at all valid, what would prevent a religious from saying in her turn, and with a better right: “My superior desires such a thing, but she leaves me free; therefore I will *not* do it.” Wee to the house in which such reasoning prevails!

It is true that all desire by its very nature leaves freedom of action; but let simple and generous obedience (and it is by these qualities obedience shows itself refined and delicate) transform the desire of a superior into a command, and a command binds.

The Pope has at the same time given and taken away liberty—he has given it by his word, he has taken it away by his desire, at least from those who fully understand the spirit of their profession. The contradiction is only apparent, and, in a word, what the Pope has done is only a characteristic of the heavenly prudence of the church, which takes into account human infirmity.

All praise be to you, Reverend Mothers, for having responded with perfect simplicity of soul to this desire, this invitation of the Pope, and praised be your houses in you. My praises, as myself, are nothing; but I am authorized to express the approbation of the Pope himself.

Last Sunday—pardon me for mentioning myself—I had the happiness of being at his feet, and he said to me, with an august gesture that spoke louder than words: “Tell the Ursulines that I bless them and express to them my satisfaction that they are here!” This praise of the Pope does not end here. No, it does not limit itself to you, Reverend Mothers, who listen to me, nor to the houses represented through you; it goes abroad over the whole face of the church to all those Ursulines whom fetters have restrained but who are

here by the deepest wishes of their hearts. Their feet are bound, but their desires have not been strangled. Fear nothing; this desire will grow until it bursts forth from its broken chains.

After having commended your simplicity of obedience I must now praise your clear-sightedness. You have indeed understood the necessity of this union. Without speaking of the elevation of the educational plane in your houses—elevation which is possible only by uniting—I will refer to the exchange of subjects, which is so imperiously demanded in certain contingencies that it actually takes place and the necessity of which you all understand. But how does it take place? First in a vague, uncertain manner, after long and at times painful applications and delays, during which vital interests are at stake. Secondly, and this is far more serious, outside of Canon Law and, to speak more accurately, contrary to Canon Law, as will be demonstrated to you in the course of the sessions with greater competency and authority than I myself can bring to such a task. Objectively, therefore, these changes take place illegally and illicitly. Two things are necessary in these exchanges: 1st, a regulating principle to facilitate and enlighten: to facilitate by a certainty of indication that avoids tiresome and useless bungling; to enlighten by precise directions as to the rights of subjects, thus preventing precipitancy and regrets; secondly, a principle of authority to sanction them. This double principle can only exist in a union.

There is still another thing to be considered. With the greatness of heart which ennobles you, what should animate these sessions is not only simplicity of obedience and clearness of view, but moreover a profound sentiment of solidarity, the true name of which is fraternal charity.

You do not know—you who here represent flourishing houses, or at least houses that are self-sustaining, facing the future without misgiving or fear; no, you do not dream of the sharp pain, the bitter anguish hidden away in certain Ursuline convents. I have said in the hearts of Ursulines, your sisters, daughters of the same mother, members of the same family. You have never known what it is to see, with agony of soul, the death of your house approaching, with slow but certain step, as an inevitable necessity. Not one's own death, that would be invoked with all the strength of grief; no, but the death of one's house—of that house in which one was born to the religious life and where one had passed long years in a sweet intimacy with God and beloved sisters. The death of that house where, without stint or grudge, the best part of her energies have been spent; of that house of which she loves every nook and cranny, because they have been marked by some silent visitation of the heavenly Spouse; of that house, in a word, from which she hoped to take her flight to heaven. Alas! it is condemned by an inflexible law. Upon such a day, at such an hour, it must perish. What torture, what agony! The hour strikes—a rude cart is at the door. Throw in, poor victims, with those hands trembling with emotion, whilst your eyes are dimmed with tears—throw in the few objects that the rapacious cupidity which dig-

nifies itself with the august name of Law has left you. Bid adieu to that house which, already violated by sacrilege, will henceforth be devoted to profane use and may become the home of sin; bid it adieu and silently follow that poor cart. Oh! what would you wish in such an hour? Would you not prefer to ascend that cart yourselves and, as in another infamous epoch, make of it your ladder to God?

But where will they go? What matters it indeed whither they go, since they have left for ever their well-beloved home, the roof under which they had hoped to die? There are other sacred wrecks scattered around; they will increase their number, until sorrow, that sapper of life's foundation, will have killed them. At a later day it will be said of their home: "You remember that ancient monastery which had sheltered princesses and had been the honor of the church—it lived its life and now it is no more. A few living stones of the edifice dragged out a feeble existence in a corner of yonder strange house, where they awaited the summons of death. Death came and carried them off in its turn; it is finished—the tomb is sealed!"

What! you exclaim, had they no sisters, no family, no friends, no kind heart to pity their lot? They had. There exist in the world convents of the Ursulines who enjoy highest prosperity. Vocations abound, their boarding-schools are full to overflowing, everything is flourishing in the present, there are no fears for the future. Are they, then, dead? Yes they *are* dead—to the needs of their unfortunate sisters. Alas! blame not the hearts of men, blame rather the condition of things. It is the fatal law of isolation that on the same trunk some branches superabound in sap, whilst others dry up and die. Oh, no; do not blame the hearts of the Ursulines. I know them; they resemble the heart of Jesus their Spouse, who was moved and is still moved by the miseries of those whom he has called and made his brethren.

The Ursulines! What have they not tried to do to stop this work of destruction and of death? Almost immediately after the promulgation of the infamous laws condemning your convents of Italy, the movement for unification began. An intense sentiment of fraternal pity was the soul of the movement. And that same sentiment is found again in the first steps taken towards that actual unification which has brought you together. Fraternal pity—I proclaim it aloud, for I have closely followed the whole history of this movement—has created the group of Rome, Blois, and Calvi, which in its turn has been, not the cause exactly, for that is to be found in the Pope's wish alone, but the occasion of all the rest. Decidedly God wills that in some respects we break with the old organization, how venerable soever it may be, which by its form has held the Ursulines in check and centred upon themselves, and that new ways be opened up for the overflowing of the kindly sentiments of their noble hearts. No, it is no longer allowable that in presence of the great changes that have so profoundly revolutionized human relations, and especially in view of such great calamities, your holy order should persevere in an isolation which so closely resembles, for those who do not know you, a cold and unfeeling egoism.

But what am I doing, Reverend Mothers? I appear to be urging upon you the necessity of this union, when you have undertaken such long and perilous journeys only to be united. I am now at that by which I should have begun; that is, it now behooves me to point out to you the kind of union you are to labor for and the dispositions you should bring to this labor.

You are too profoundly penetrated with respect for the present form of your order, so venerable by its origin, which is pontifical; by its antiquity, which is of several centuries; by its fruits, which are admirable, for me to tell you that it is precisely with this feeling of respect that you should be filled. Not one of you assuredly came here to do a work of destruction and to break with so glorious a past. It is true some have failed to come, fearing such a result. Why have they not better understood the guarantee against such a thing that exists in the very city of Rome to which you have been summoned—Rome, so jealous of tradition, and which engenders respect for the past by its very appearance. And more than that: why have they distrusted that prudence of the Holy See, full of delicacy and of sweetness, to which it appertains in last resort to judge your deliberations, and to place its seal upon your new Constitutions. No more than the church do you wish, or could you destroy that which has been determined in and transmitted to you from such ancient times. Your work is one of adaptation alone; the obtaining of certain advantages, the eliminating of certain inconveniences; behold the just measure of the contemplated union—as this union is precisely in its requirements the exact measure of the modifications to be introduced into the actual organization. Must we cast aside our dependence upon bishops? I do not think so. Each house has, I may say, its individuality and its own features; let each one preserve them. Each subject has the right to live and die in the house of her choice; let her keep it. Houses and subjects have special relations with diocesan authority, so that Ursulines have been called the daughters of their bishops. Let these relations remain unbroken; what is needed is simply to modify all these things in such a way as to render a real union possible—I say a real union, not one in name alone, but a union in deed and in truth which will exactly respond to the end proposed.

Such is, if I mistake not, the principle, the rule, the fundamental maxim you ought constantly to have before your eyes, to enlighten your discussions and recognize the lines, often exceedingly fine, where should end your very natural instinct of conservation and begin the work of re-formation. I have before me the *élite* of your order, in point of intelligence and of virtue. Helped by God, who wishes this union and who has so manifestly brought about its beginning, you will, I am convinced, easily perceive those lines of which I speak, where the past and the future meet. You must bring two dispositions to the work, both of which are absolutely necessary; a supernatural spirit and a spirit of sacrifice.

It seems to me that your sessions should assume the character of meditations. We must not think, Reverend Mothers, that there are silent and soli-

tary meditations only, where each one weighs in the bottom of his soul, and in virtue of supernatural principles, the reforms to be brought about in one's own life. There are meditations which may be termed of the House, of the Order. Yes, true meditations, although made by several ; since deliberations of the needs of houses and of the order, as well as those of the individual, should be viewed from a supernatural stand-point. All meditation, strictly speaking, has a triple aspect ; it demands, 1st, attention to the subject as matter of deliberation ; 2d, directing of the intention towards God as its end and aim ; and, 3d, supplication to God for light and help. Thus, while you follow attentively the debates and take part in them, you will have God before your eyes and God alone—that is, his glory through the personal sanctification of the Ursulines, and through the salvation of the children entrusted to their care. Therefore, perfect disengagement from earthly and human views ; none of those self-seekings, often so subtle, regarding certain points to which one is attached, and which, if we know ourselves well, seem right and proper and just only because they minister to the human interests still dwelling in the bottom of our hearts. Had I before me saints ready for canonization I would hold the same language to them, in right of the authority of my priesthood, so deeply rooted is self-love within us, and so much is vigilance needed to preserve us from such self-seeking, even when we sincerely believe it thoroughly uprooted from our hearts.

The intention thus purely directed to God, you will pray ardently, and even during the sessions, thus prolonging the *Veni Sancte* with which they will be begun. The work you are about to perform is essentially divine ; and it can only be accomplished by God and by the divine principle with which he will animate you. Think you that he will abandon this order, so venerable, that came forth from his hand and from his heart,—that he will abandon it, I say, to the decisions of your minds, so small, so short-sighted, because so human ? You do not think it. No, you do not think he will permit other hands to touch a work he himself had formed, you know with what infinite love. What, then, are you, Reverend Mothers ? Only simple instruments holding yourselves in readiness for his interior illuminations and inspirations, which are the two means by which God moves the human soul. In these dispositions sacrifice will seem easy to you.

Acts of abnegation will certainly be demanded of you, Reverend Mothers. To pretend to create a union without changing existing things is a simple contradiction. It is not to create an empty name that you have undertaken distant voyages, but to found a powerful and fruitful reality. And it is for this the Pope has called you. Yes ; but to touch the established order, to touch the ensemble of things that up to the present has constituted the life of an Ursuline, is to touch your very selves. Not only because this life is yours, but because it has penetrated into you, into your habits and into your hearts, and has become, in a certain manner, your very selves. What is asked of you is a work of self-renunciation. Do you not see here the great symbol-

ism of all religious life—Sacrifice and the Cross? Doubtless you must study well in order to understand them, the new paths by which Christ wishes to lead you; but once they are recognized, you must follow them boldly, the cross in hand.

“Perpetual standard” (the cross), said Leo XIII, in his last encyclical, “of all those who wish, not in words but in deeds and in reality to follow Jesus Christ.”

I have only, Reverend Mothers, put in words what I know is in your souls, and each one of you, while I spoke, has but recognized her own sentiments in my words. May God be praised for having inspired in you such generous abnegation at a time when we have so much to deplore: the cowardice of men bearing the name of Christians! In God's name begin your work. Lay the foundations of that edifice of which you are the first stones; an edifice which, with God's blessing, will increase in dimension and solidity: a temple from which shall ascend to God most harmonious praise; a fortress from which shall be hurled with certainty and precision deadly weapons against the enemy of God. In all the houses of the order, what views soever they may entertain, some souls are praying ardently for you. The Pope blesses you, as he has commissioned me to tell you. Nothing is lacking, neither in yourselves, nor around you, nor above you, that can hinder you from accomplishing a work wise and prudent, as well as strong and fruitful. You will accomplish it; and without speaking of the glory of this work, which counts for nothing in your eyes, you will gain a special glory in heaven; it will be due to those souls who owe their salvation to the work you are about to do. You will say to them eternally, in the words of St. Paul, “Vos enim estis gloria” (1. Thess. ii. 20): You are my glory. Amen.

The Ursulines were the first religious who established themselves in the northern parts of America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom two were of the Ursuline order; the House of Quebec, founded in 1639, and Three Rivers, founded in 1697. In the United States, New Orleans was the first of all the cities which obtained a community of Ursulines. This convent was founded in 1727. At that period Louisiana belonged to France.

In 1730, the community of New Orleans numbered seven Ursulines. Devoted to education and charitable works, they directed a school, an hospital and an orphanage. There were in 1903 some thirty Ursuline convents in the United States, engaged in the education of many thousands of pupils. There are also several communities in Canada.

The National Conference Of Missionaries to Non-Catholics

WE ARE AT THE OPENING OF A DIVINE MOVEMENT FOR
AMERICA'S CONVERSION.

By REV. WILLIAM L. SULLIVAN, C. S. P.

It always takes time, it often takes vicissitudes and disasters, for a great practical truth or a great hope to influence mankind. There are two reasons for this : one in the speaker of the truth or oracle of the hope ; the other in the generation which he addresses. As to the prophet himself, his obstacle is in proving his idea to be workable ; in finding ways and means of convincing men that his enthusiasm can be harnessed to achievement, and that his private illumination is a public and providential breaking of light on pathways to new duties and new successes. For rarely has it happened that to one given the vocation of announcing such a truth or hope has the further blessing been vouchsafed of so presenting his message to the world that his own times will accept it at his appreciation, and enter upon the line of conduct which that message requires.

And this consideration points to the second obstacle, namely, on the part of the generation of men to whom the prophet appears. Because he has merely shed light, they do not follow him. Though with his truth, speculatively stated, they agree ; though with his hope they sympathize ; still because he has not shown signs and wonders they hold off. They possess ideas and expend their energy—and they may expend it unselfishly—on lines that are settled, safe, respectable. To risk this safety and

respectability in a mere venture, however inviting; to hazard failure, possibly to appear foolish—this they will refuse to do because this is the part of enthusiasts who are daring; and the bulk of men are enthusiasts only when there is no special call for daring. But show them that the truth spoken has the support of the truth acted on; that the hope which has cast into their hearts the spark of aspiration needs for realization no more than the support of willing hands, and then the new idea from an opinion will become a cause, and will succeed in proportion to the devotion back of it. The pity is that when it has become a cause, the noble spirit whom God elected to fling the light of it into the world is already dead, resting from the tardy understanding of men and the consuming of his own heart. Still, on the grave of such a man the dust will not too long be allowed to deepen, and some day there will be raised above his tomb a fit temple to the truth he lived and died for.

A generation has passed since a man of this sort urged upon the world what God had first inspired in him as a hope, and later confirmed in him as a vocation—the conversion of the United States to the Church of God; the making of a Catholic America. How he wrought and prayed for that; how for that

NOTE.—A photograph of Members of the first Conference was published at the time. The group included:

1. Rev. Peter McClean, of the Hartford Apostolate; 2. Mr. J. A. Blount, Anniston, Ala.; 3. Mr. N. F. Thompson, Birmingham, Ala.; 4. Rev. Michael Otis; 5. Rev. Thomas F. Cusack, of the New York Apostolate; 6. Rev. W. S. Kress, of the Cleveland Apostolate; 7. Rev. Joseph F. Busch, St. Paul, Minn., Apostolate; 8. Rev. W. S. Sullivan; 9. Rev. H. E. O'Grady, Missionary in Alabama; 10. Rev. Bertrand Conway; 11. Rev. F. B. Doherty; 12. Rev. Edwin Drury, Missionary in Kentucky; 13. Rev. T. F. Price, Editor of *Truth*, North Carolina; 14. Rev. Michael A. Irwin, of North Carolina; 15. Rev. John Marks Handly; 16. Rev. Xavier Sutton, Passionist; 17. Rev. Dr. Guinan, of New York Apostolate; 18. Rev. John P. Michaelis, of the Cleveland Apostolate; 19. Rev. John T. Burns, Huntsville, Ala.; 20. Rev. William Stang, D. D., of the Providence, R. I., Apostolate; 21. Rev. T. V. Tobin, Chattanooga; 22. Right Rev. Thomas S. Byrne, Bishop of Nashville; 23. Rev. Walter Elliott; 24. Right Rev. Edward P. Allen, Bishop of Mobile; 25. Rev. A. P. Doyle.

he was worn by labors without and wasted by zeal within, only those who lived with him may know, and even they inadequately. But the great hope was then, as even now it sometimes is, dashed hard against the stones of indifference, or against the perhaps rougher rack of that sort of sympathy which is as remote from active co-operation as it is uncolored by enthusiasm. Nor could men be blamed if they took this attitude. No definite working-plan for the great idea had been put in operation, and the practicability of the whole scheme, so far as the human side of it went, could be fairly debated by the prudent, the cautious, and the calculating.

And so it came to pass that with a mind absorbed in the outlines of a mighty campaign for God, but with a heart made heavy because he faced the forlorn hope almost alone, Father Hecker died.

But his idea lived, for it is divine. And now, in the blessed providence of God, that idea faces this generation in far different equipment than when first it was addressed to the generation just passing. The conversion of America may still be a far-off realization of our present hope ; a harvest out of seeds now sowing of which no man can foretell the day of the gathering. But the conversion of America is now more than merely a hope. It is become an enthusiasm—a passionate vocation for some of the fairest lives in the priesthood of the United States. It is now more than the chance scattering of the seed of the word of God. It is already a harvest. For already there have been gathered into the barns of the Master thousands of souls that have grown out of the priestly labors and the holy intercessions sown in this divine apostolate.

The great idea needed enthusiasts, who feared not failure nor the charge of folly, and, thanks be to God ! it has them. It needed lives exclusively consecrated to it, and it has gloriously obtained them. It needed successes in the way of conversions, and by the grace of the Saviour Christ, who alone can give the increase, it has won them. As a result, the present position of the work of winning our country to the church may thus be summarily presented :

1. The work is permanently, systematically, and efficaciously established in the missions to non-Catholics.

2. It received the special commendation of Leo XIII in his letter of September 28, 1895, to Apostolic Delegate Cardinal Satolli.

3. It has the warm sympathy and active support of the American bishops. In about thirty dioceses non-Catholic missions have been given, and in about a dozen have priests, and almost always diocesan priests, been set apart for these missions as practically their exclusive work.

4. Regular pastors in fast-increasing numbers are giving non-Catholic missions in their parishes, and following them up with steady work for non-Catholics.

5. A Catholic Missionary Union has been incorporated under the laws of the State of New York for the important matter of financing the movement in needy parts of the country. This Union, in which the Archbishops of New York and Philadelphia are directors, has the charge of supplying a sufficient income for support, and also missionary literature to missionaries to non-Catholics in poor districts of the South and West. For this purpose it is legally empowered to receive, invest, and disburse whatever sums may be given or bequeathed to it.

6. A quarterly review—*The Missionary*—is the organ of the movement, and reflects every phase of it.

7. In seminaries and in the novitiates of religious orders the future priests of the country are zealously entering into the spirit of the work in a way that insures its perpetuation.

Last of all, and best of all, a great tide of intercessory prayer for this Apostolate is breaking against the throne of God. In convents and in seminaries, at the altar and in the world, holy souls are beseeching God that He may accept their prayers and sacrifices for a Catholic America.

For all this there cannot be a Catholic heart in America that does not exclaim "Thanks be to God!" The hope that once men feared to speak, so mighty was it; the vocation lived for and died for by a predestined vessel of election, is at last a Cause, with its lovers openly professing it, and with Heaven's best gifts

of mind and soul, of nature and grace, enlisted in it. God has blessed the work. He will yet more richly bless it. As it has had its prophet, it will have its apostles and its doctors. It will have its share of prayer and sacrifice, of suffering and sanctity. It will have all that any work of God has ever had; and in the Providence that has already fostered and directed it, we cannot doubt that it will have ultimate success in the achievement of its supreme design.

A notable advance in the progress of the movement was the organization of the workers in the field, effected at the Conference of Missionaries to non-Catholics held during the last week of August, 1901, in the Paulist Convent of St. Francis de Sales, at Winchester, Tennessee. Two bishops, Byrne of Nashville, who presided, and Allen of Mobile, and twenty priests were present at every session. In all respects it was a Catholic gathering: Catholic in the character and nationality of the missionaries, for names like Kress and Stang and Michaelis and Busch are sandwiched in between names like O'Grady and Doherty and McClean; Catholic in the sense of œcumenical, for all sections of the country, except the extreme West, were represented; Catholic in composition, for priests of religious communities touched elbows with the diocesan clergy, and the presence of two convert laymen gave still further emphasis to the note of Catholicity; Catholic, finally, in the scope of its deliberations, for no missionary interest, from an apostolate of prayer to the foreign missions, was left unconsidered.

Indeed, nothing about the movement may make us more hopeful than this universality of the persons and the interests concerned in it. For not being exclusively identified with one man or one set of men, it avoids the animadversions of that perverse element in human nature whereby those who have a real or an imaginary ground of complaint against an individual or a society carry forward their hostility to every possible act that emanates from that individual or that society. Because, as wise Joubert puts it; "Men are almost always led on from the desire to contradict the doctor, to the desire to contradict the doctrine." The doctor in this case being practically the whole hierarchy and

priesthood of the country, we hardly need look for any serious contradiction of the doctrine.

The first hour of the Conference was given over to the reading of letters from the American bishops and the superiors of religious orders. And of the entire convention no hour was more full of gladness and encouragement. To listen to the blessings and commendations sent by Cardinal Martinelli and over a score of bishops and provincials, gave the little company of missionaries a sense of solidarity and support that will make mightily for efficient work. Holy though the cause, and passionate the loyalty behind it, the one was made holier and the other more absorbing by those kindly encouragements of our leaders in Israel.

The scope of three days' discussions will best be outlined by giving the subjects of the papers read, and the names of those who treated them: "The Work of a Diocesan Band of Missionaries to non-Catholics," by Father Cusack, of the New York Apostolate; "The Missionary and His Topics," by Father Elliott, C. S. P.; "The Work of a Diocesan Band in its City Parish," by Father Kress, of the Cleveland Apostolate; "The Use of Missionary Literature," by Father Xavier, C. P.; "An Apostolate of Prayer for Conversions," by Father Younan, C. S. P.; "The Question-Box," by Father Conway, C. S. P.; "The Eucharistic Mission," by Father Michaelis, of the Cleveland Apostolate; "The Personal Influence of the Missionary," by Father Doherty, C. S. P.; "The Work in the South," by Father O'Grady, of Alabama; "Localized Work in Country Districts," by Father Price, of North Carolina; "The Educational Side of the Movement," by Dr. Stang, of Rhode Island; "The Outlook among the Scandinavians of the Northwest," by Father Busch, of Minnesota; "The Relations of a non-Catholic to a Catholic Mission," by Father McClean, of Connecticut; "The Catholic Missionary Union," by Father Doyle, C. S. P.

Besides these, Bishops Byrne and Allen discussed work among the negroes; Father Drury, the Missions in Kentucky; and Messrs. Blunt and Thompson, of Alabama, spoke from the standpoint of laymen and converts.

These were the subjects treated; but how inadequate is the mere mention of them to tell of their spirit and their effect! One would have to be present to know how our hearts leaped at sentences like: "Before God we take the Church's foreign mission heroes for our inspiration and our models"; or at the modestly spoken story of the complete and self-effacing sacrifices of some Apostle of the South. Priestliness and the priestly passion—zeal—were phrased in every sentence read and voiced in every utterance delivered. In nothing was this so well illustrated as in the frequent and affectionate mention of the foreign missions. There is the test of the genuine missionary spirit. Given an instinctive love for the heathen apostolate, and a spontaneous reverence that is almost worship for the heroes laboring in it, and you have the forever unshakable granite bed-rock of the missionary character. Now, in almost every session there was some touching reference to our brothers of the cross in heathendom. The project of a Seminary for the Home and Foreign Missions are ardently talked over in an informal way, and every heart prayed to God for the hastening of the day when in some American city we shall have a house like the home of heroes in the Rue du Bac, with all its glorious traditions, even, if God may so bless us, to the *Salle des Martyrs*.

To the members of the Conference it mattered little that the task they are attempting is gigantic. Not that they blind themselves to a single obstacle or hypnotize themselves with an enthusiasm which overreaches prudence and destroys judgment. The conversion of America is a mighty labor, and none know that better, or acknowledge it more calmly, than these missionaries to unbelievers. Nevertheless, in their minds, neither the conversion of the country nor the supreme usefulness of non-Catholic missions is for one instant fatuous or problematical. "Non-Catholic missions are of no use" may be the sentiment or the expressed opinion of some men, but those who have given themselves to the work for one year, for five, for ten, absolutely reject such a view, and, to a man, will declare this work for non-Catholics to be the grandest work now before the Church in this country, and the sublimest labor to which a priest can

consecrate his life. They, better than other men, have seen the appalling destitution of souls outside the bursting granaries of God's kingdom; have heard the "Come over and help us" that brought St. Paul to Macedonia; and know that the religiously-minded millions of America can be made to see that their spiritual needs—now clamorous for the satisfaction of truth and grace—must lead them to the holy household which is the ancient sanctuary of Truth and the unfailing treasury of grace.

The non-Catholic mission movement, then, is now not of debatable, but of certain and immense usefulness. It is no longer the transient outbreaking of irrepressible enthusiasm, but a systematic work of consummate prudence as well as of eager zeal. It has risen unto the dignity of an organized movement depending on no one man or group of men, but a great movement as broad as the church, with the hierarchy behind it and the approbation of Rome smiling on it. Some of the immediate needs of the work, as discussed in the Convention, are these:

1. That the missionaries engaged in it meet regularly for the perfecting of mission-methods and the securing of more unified co-operation.

2. That an Apostolate of Prayer for conversions be spread everywhere, among priests, seminarists, convents, and the laity.

3. That the number of missionaries be augmented both by the forming of bands of diocesan missionaries, and by the co-operation of the religious orders.

4. That resident pastors should everywhere try to have missions for non-Catholics in their parish churches at regular intervals, and should make special sermons for non-Catholics a constant feature of parochial ministrations.

5. That the laity, and especially organizations of men, be brought into active co-operation with this work.

6. That the Catholic Missionary Union be given the material assistance absolutely indispensable for the carrying on of the work in destitute parts of the country.

At the end of the Conference friendships had been formed, methods of work suggested, and mutual encouragement given, which will confer a thousand-fold increase of vigor and efficiency to this great work for God. *Vivat. floreat, crescat.*

The Missionary and His Topics.*

By REV. WALTER ELLIOTT, C. S. P.

THE OPPORTUNITY AND THE MOTIVE.

A PATIENT study of existing religious conditions in America should convince one that the people are famishing for the truths that Catholicity alone can teach. The manifold religions which sprang from the Reformation merely mock their divine appetite; and too often scepticism is the result.

The American people crave to know the truth. Seldom does a kindly invitation fail to draw an audience of earnest seekers after Christ and His salvation. There is no part of America in which a Catholic priest may not have non-Catholic hearers for the asking, men and women sincerely searching for the truth. This missionary opportunity fires our hearts with courage.

Who can doubt that this eagerness to hear the truth means the conversion of America? And who can doubt that with America will be converted England and Germany, forming with our nation that mighty North into whose hands the world has been delivered by its Creator, in order that the name of Jesus may thereby become "great among the gentiles." Win America for Jesus Christ and all is won.

Now, the appreciation of this missionary opportunity is part of our inspiration; and it should be made highly practical. That means that the missionary should realize that as yet this people belongs to the world and not to Christ, and needs to be saved, just as a man in a burning house needs to be saved from being burnt alive. Let us realize that the men and women about us are under the empire of sin and error, and that they are to be saved only by the grace of Jesus Christ as it is committed to

*A paper read at the First Missionary Conference, August, 1901.

His Church and is by her dispensed, because no other church whatever has any divine mission to save men, or is, as an organization, anything but false and spurious.

The question in each missionary's mind is, therefore, whether or not he can save any of these poor souls from sin and hell, souls longing to be saved, dependent on him for their knowledge of the means of salvation. This, therefore, is the main question of our vocation: How can I shut the gates of hell to these immortal souls, and open to them the gates of heaven? I am a preacher of salvation, an enemy of damnation.

It is for that reason that I am an advocate of the truth of Christ and the Church of Christ, and for that reason alone. An apologist defends Catholic doctrine. A controversialist assails error. A missionary makes converts.

Practically viewed, the most important of our topics is that of church authorities; for the main difficulty of our hearers must be the main topic of our missions: and that difficulty is the Church itself. Non-Catholics, as a rule, accept particular doctrines more easily than they accept the great dogma that all of Christ's doctrines are committed to a society—one, exclusive, independent church.

Prove that this is so—that it is necessary, that the Church is divine in its origin, rights, gifts; prove the Church's claims, and you prove the main thing for making converts. That must be done; whatever else is proved must help prove this essential doctrine and essential fact. Prove any truth you please; it helps, as long as you prove that it is linked to the dogmatic and disciplinary supremacy of the Church. Any argument on any theme is effective *for making converts* in proportion to its leading the hearer finally to accept the Church as his spiritual mistress and guide.

This is the essential way: Christ is divine and teaches through his Church; the inner divine life of man is indeed the real life; but it is had in and by the external Church, which is the body of Christ, the Holy Spirit's bride. The practice of virtue is God's life on earth, but it must be had in the Church; the pardon of sin is to be had securely only there; the perfection of union

with God through Christ is to be had only in the Eucharist, and in the Church which has the priesthood and the altar of Christ ; communication with the angels of God and with our glorified dead, and with our departed but still suffering brethren, all this is our privilege only because we are of the Church of the New Jerusalem, and have come thereby to the company of many thousands of the angels and of the spirits of the just made perfect.

Keeping this missionary pole star ever in view, one can treat of any topic of natural or revealed religion, and thereby retain a due sense of proportion in doctrinal matters.

The missionary, while exhibiting a perfect allegiance to all truths, should show himself deeply impressed with those the knowledge of which is most necessary. For example, in treating of confession, we should show how the sacrament reveals to the penitent the hatefulfulness of sin, involves the necessity of heartfelt sorrow, and imparts the tender mercies of God ; not confining ourselves to the standard arguments for the divine institution of the sacrament. In treating of the blessed Eucharist, besides showing its divine institution, we should dwell on the unspeakable desire of Jesus Christ for union with us, and the constant yearning of souls for union with him. The incalculable worth of the certain truth, as against the delirious agony of doubt, should be carefully explained while expounding papal infallibility.

Besides the logical and practical necessity of thus revealing the intrinsic notes of Catholic truth, this method has evident dialectic advantages ; especially this : we are enabled to start on common ground with our non-Catholic hearers. Happy the advocate whose cause finds an ally in the breasts of his hearers ! By displaying the interior worth of the Catholic faith we arouse the religious interests of our audience. The most eager longing of the guileless soul is the longing for God. That is what we must appeal to. Learn how to speak well of God and of divine things, and if the men and women you address have hearts of stone you will sooner or later melt them into floods of religious emotion.

If an appeal for God is made with candor, intelligence, and especially with genuine fervor, it can hardly fail to establish in guileless souls the positive side of religion, and also its most spiritual side associated with the appeal for God's Church. This, furthermore, would seem the easiest method, as it is the most direct. Appealing to the spiritual motives awakens the most widespread interest, and it goes to the root of all religious questions—God, and Jesus Christ His Son, God and the Holy Spirit in His Church.

But to many of us the temptation to confine ourselves to attacking error, to proving that Protestantism is absurd, unscriptural, self-destructive—in a word the temptation to assail and rout the enemy is almost irresistible. This is the instinctive way. It is more natural to rout an enemy than to make him a friend. But as the latter is our ultimate purpose, it should be made, if possible, our immediate, our continual one.

Again, the externals of the Catholic religion are so attractive that they sometimes allure us to too exclusive a consideration of the outer glories of the Church. Let us remember that there are few who will bend to the yoke of Christ, that is to the authority of the Church, because you prove that she founded modern civilization, that she is the only enduring institution among men, that Catholic life conduces to ideal citizenship. I do not say that there is no room for all this, but I insist that such topics are not the best convert-makers; they have their uses; they prepare the way, they should not be entirely omitted; but they should not absorb the missionary's zeal.

Everything helps the truth; but to awaken a deep longing for divine union and a profound sorrow for sin are essential to conversion; these must be the final motives for entering the Church. And they are often the very beginnings of the convert's approach to the church. Non-Catholics must be convinced that they are sinners, they must be made to long for confession. They must be made to long for the great Roman certitude, "the Church of the living God, the pillar and the ground of the truth"; they must hunger and thirst for Jesus Christ in Holy Communion as men famish for food and drink in a desert.

When they begin to listen to us, as a rule non-Catholics are convinced that the Church stands as an obstacle between souls and God, and our task is to show that the Church brings souls nearer to God. They want God. But mostly they would rather have God without any church. Our purpose is to show that such is not God's will. When shall we realize that to non-Catholics the extreme unity, universality, and perpetuity of the Catholic Church make up a spectacle of power calculated to arouse distrust? These notes of the divine origin of our religion, having first been fully proved, must then be shown in their spiritual aspect, in their reference to the most personal of the Church's notes, her holiness.

A powerful organization is not attractive to the religious souls around us except it be proved to be a powerful means of personal sanctification. The men with whom we deal are not naturally religious imperialists. They fancy we want to make them mere religious machines. Let non-Catholics know the Church in its personal relation, namely, a divinely given means for the union of the individual soul with God. The Church is vast, indeed, but for the sake of vast numbers of men and women, each separately to be saved and sanctified. It is one for the sake of the unity of the spirit in the bond of peace for all men and for every man. The priceless boon of the certain truth to each man and woman is the reason of infallibility.

Earnest souls may admire a church with a splendid hierarchy or a glorious history ; but they long for God—God leading their minds out of the babel of Protestantism into the tranquil fellowship of the saints ; God saying to them through his ministry, " Be of good heart, son, thy sins are forgiven thee," a message so different from the Protestant assurance of election—subjective, gloomy, censorious, fanatical ; they long for God in the sweet joy of Holy Communion, in the Catholic interior life and love of the Holy Spirit : God, in a word, perpetuating the work of Jesus Christ through His Holy Brotherhood, the Church, through His blessed Sacraments, through His ever-abiding Paraclete, through His Church.

To begin the conversion of a Protestant is to remove the

delusion that our religion is wholly or mainly a matter of observances and formalities, hierarchies and uniformity. Oh, if they but knew the interior side, the faith and hope and love that we enjoy; the witness of the Spirit, the nearness of Christ, and the strength against sin,—if they knew these divine gifts, if they but knew Catholicity as we know it, how very many more of them would gladly give up all things to become Catholics. That, we repeat, is only showing them what the Church practically is to ourselves; and yet it is the spiritual line of argument.

Earnest natures long to lead virtuous and spiritual lives; they will not consider seriously any other claim for a religion than that it helps them to do so; whatever else is proved, that claim must be manifestly proved. Do we not know that it is dread of externalism that sets men's minds most strongly against our faith?—the dread that we are for church ritual and church authority rather than for the Spirit of God? Abate no jot or tittle of the rights of eternal religion, nay, advance these rights to the uttermost by showing them to be divine, and by revealing the inward spirit.

Teach this: the Catholic religion is the dwelling of the Holy Spirit in the souls of men, begun and perpetuated by Jesus Christ through the ministry and ordinances of his Church. "Why I am a Catholic," is a topic which in a detail way discloses this inner worth of Catholicity. But all discourses, all answers to questions, should smack of this deep meaning of the Church. As the actual life of a true Catholic is the union of the interior and the external life of God among men, so should be the presentation of the Church to our separated brethren.

The perpetuity of the Church, her apostolic identity, is indeed a glorious theme. All history bears witness to the splendid fact that this is the same society that the Lord founded when He chose the Twelve, when he chose them as the first bishops of His one only society. But what for? Ah, dwell upon that question and give it full answer, frequent answer: what was His prophetic purpose in regard to your audience, the very persons here and now listening to you? Show that the Church is the mediation of Christ between earth and heaven. Let your

thoughts of the Church and your thoughts of Christ blend in separably together, and so let your utterance be.

This being the mind of the missionary, he will of course teach in all things the common doctrine of the Church : and his purpose to do so should be publicly claimed by him in his opening discourse. He should quote from catechisms, from the councils of Trent and of the Vatican, from the decrees of pontiffs, everywhere from Scripture, especially from the New Testament. His doctrine is such as to sound familiar to the bishops and priests. It will pass current instantly with practised theologians. He adds nothing and omits nothing.

He has no theological fads, no devotional eccentricities to advocate. Although the newest of all novelties to non-Catholics, to the faithful it is good, old-fashioned Catholicity, familiar and beloved.

There must be no minimizing. Of all the felonies known to man or God none is worse than that of obtaining converts under false pretences. And it should be borne in mind that one may minimize by omitting to mention certain doctrines as well as by belittling the importance of others. The missionary must stand for an integral Catholicity, doctrinal and devotional. Nor does this hinder a right sense of proportion in doctrines, as already noticed ; rather it opens the true perspective among Catholic teachings.

The message of salvation and the messenger must be of a piece. "I knew nothing among you," said St. Paul, "but Christ, and him crucified"; and he would let no man be troublesome to him, for he bore in his body the marks of the Crucified. No topic is so interesting to non-Catholics as the missionary himself. He himself should be his best discourse. No cause can be so hopeless as a religious one which has an incompetent, shall we say an unworthy advocate? No cause is so favored as one championed by a saint.

To gain the personal esteem of a non-Catholic is often the first step towards his conversion ; frequently it smooths the last step, that which is across the threshold. An inevitable question in the soul's question-box is, What kind of a man are you? Is it

rightly answered by, I am very eloquent ; or, I am awfully sharp, you can't catch me ; or, I am extremely witty—I can raise roars of laughter at your expense ; or even, I am deeply learned ?

So much depends on the man, that one who teaches with the Apostle's "spirit and power" cannot fail of making converts, even though his style be faulty and his delivery awkward. Himself transformed into Christ, his teaching is the same. He that dwelleth within him teacheth by him, namely, the spirit of Christ that is in him.

Yes, they will certainly ask, What sort of a man is this Catholic priest ? Let the answer be, He is a kindly man, very patient with you ; he is one you would like to talk with privately ; he is evidently in dead earnest ; there's nothing perfunctory about him, nor any cant ; there is no parade of learning, yet he is familiar with Scripture, and quite at home in religious questions ; he has a well-trained mind, yet he is modest, straightforward, and open ; he impresses you as a really pious man ; he may be homely enough in his manners, but he has no airs ; rather a spirit of gentle authority, as if conscious of a divine mission.

The secret of the Catholic missionary's success throughout the world (a very open secret) is the kind of man he is—that as men, our missionaries win reverence for themselves even before they win conviction for their religion. They advance their cause by personal holiness ; by a love for Jesus Christ too profound and pervading to be hidden by the most ingenious humility ; by a love of souls that never knows fatigue in their service, never cares for danger or privation, that positively courts martyrdom ; by contempt for money and all the world's luxury. All this is not too much to purchase the pearl of great price.

The best that the Catholic religion can do in forming character must be manifest in the Catholic missionary. If he will disarm prejudice, arouse souls from spiritual torpor, recommend a religion, nay, impose the yoke of a religion so self-denying as ours, he must be a model priest. Our task is not so much to win assent to Catholic faith as to extort it. And then we have to push on yet further ; we have to compel repentance for sin and confession of the same to a fellow-man. How often have you

not seen those intelligent faces in your audience averted from you, their very looks turned away from you as they hear your arguments. They are saddened at your power, reluctant to admit it. They listen to Catholic truth like men walking through a pelting snow-storm.

How sincere must be the virtue of a missionary to meet such conditions. Says the *Imitation of Christ* (ii. 12): "No man is fit to comprehend heavenly things who has not resigned himself to suffer adversities for Christ." According to this doctrine even to know religion well involves suffering for Christ. How much rather shall this be said of teaching the faith, and that to unwilling souls, nay, to hostile ones. How can we preach Christ and him crucified unless we know what crucifixion is?—and this is a science learned mainly by experiment. However, upon this ascetical side of our vocation it is not my office to dwell.

Our lives are not without labor, but they are full of ease and luxury, compared with the lives of our brethren of the foreign missions. Side by side with our attack on error among civilized races is the vast and sublime apostolate for the conversion of the pagan nations; and that apostolate is at once our wonder and our reproach. The missionary to the heathen is the ideal Catholic missionary. We are indeed missionaries; but our blood-thirsty heathen are kindly Protestant friends; our perilous journeys are in comfortable railroad coaches; our deathly solitude is the copious supply of daily papers and the company of our brethren of the parish priesthood; our hunger and thirst for the sake of Christ's Gospel is our table plentifully supplied with food. The rich and fertile field of this noble and gentle and intelligent people is in vivid contrast with that tilled by the real heroes of the Gospel of Christ, in far-off China, in darkest Africa, in plague-stricken India, even at our very doors among the degenerate remnants of the American Indian tribes. Can we even claim fellowship with these glorious apostles of Christ? If so, let us make ourselves worthy of such an honor; and let us every way aid in their support by assisting the Society for the Propagation of the Faith.

All hail to our brethren of the heathen missions! They are

indeed great souls; they have given up all things to save men and women redeemed by the blood of Christ—given up home and country, language and civilization, ready to die for Christ and His little ones, as many of their brethren and of their converts have already gloriously died. We declare before God that we take them for our models; that if we are not naked, nor hungry for Christ's sake, we are at least simple and frugal and unostentatious in our lives, we are disinterested, we aspire to be heroic. And we would, if God willed it, suffer all things and even death itself to save souls.

If we have no barbarous jargon to learn, we are at least diligent students of our holy themes and of the dogmas of the Church; if we are well housed, yet we ungrudgingly give ourselves early and late to the service of all the people, to hearing the sinner's sorrowful tale, to persuading non-Catholics—great throngs of them, or one by one, patiently devoting ourselves to instructing converts.

We are at the opening of a divine movement for America's conversion. We can fail only by our failure to be true Catholics and true missionaries—the very truest. We might fail by trusting to human aids rather than to God and to God alone. But we have anchored our hopes in God's blessed favor, we trust in Him alone; in our interior vocation to be missionaries, which we know to be the call of the Holy Ghost. To that we shall be faithful unto death.

We shall be faithful to the external order of God. We shall be absolutely obedient in word and work and spirit to God's appointed rulers, the Bishops of the Church: we are only too glad of their notice and their guidance. We shall be wholly one in doctrine with the Vicar of Christ and absolutely subject to his discipline. We shall feel honored to serve in submission to our brethren, the local and parish clergy. And we shall endeavor to deserve the good will and co-operation of the faithful laity.

God grant us the grace to realize our high ideal!

Note—On page 163, will be found an article in relation to mission work to non-Catholics, by Rev. A. P. Doyle, C. S. P. which will repay perusal in connection with this interesting subject.

A Catholic College FOR Training Negro Catechists

FOR THE INSTRUCTION OF AFRO-AMERICANS IN THE
CATHOLIC FAITH.

By VERY REV. JOHN R. SLATTERY.

ST. JOSEPH'S SOCIETY for Negro Missions now numbers twenty-one priests, who labor in seven States : Alabama, Arkansas, Delaware, Louisiana, Maryland, Mississippi, and Virginia. They have a seminary, apostolic college, churches, schools, industrial institutes, and orphanages. At present St. Joseph's Seminary has thirty-one divinity students on its roll, and its feeder, the Epiphany Apostolic College, over sixty students. The former sent out seven priests during the scholastic year 1898-99, and the latter in June, 1899, advanced fifteen graduates to the seminary. With the spread of missions a new departure has become necessary for the missionaries, arising from the need of helpers who will live in the various missions and take, as far as possible, the place of the missionaries while absent. In a word, catechists, officially and publicly appointed, are now in demand. To understand this let us recall the

RELIGIOUS STATUS OF THE NEGRO RACE.

Of this people 144,536 are given as Catholics in the official report for 1898 of the venerable Commission in charge of the Negro and Indian Fund. This is a very small percentage indeed of eight million American blacks. On the other hand,

the various Protestant sects in their official reports claim less than four millions. "Of the eight millions in this country a very large proportion belong to Christian churches; one million six hundred thousand are reported to be members of Baptist churches, about the same number are enrolled in the Methodist churches, and besides these there are Presbyterians, Congregationalists, Episcopalians, and others" (*Negro in America*, by Thomas J. Morgan, D. D.) Hence, four millions may be looked upon as beyond the pale of any religious denomination. Furthermore, in the South negro Catholics, like white Catholics are bunched, if we may use the term.

Maryland (Diocese of Baltimore) has	37,000	Negro Catholics,
Louisiana (New Orleans and Natchitoches) has	83,000	" "
Kentucky (Louisville) has	6,000	" "
Alabama (Mobile) has	3,425	" "
In these four States,	129,425	" "

In other words, Louisiana has more than one-half the negro Catholics in the United States, and Maryland more than one-fourth, both together six-sevenths of them. That is to say, of every seven negro Catholics in this country four live in Louisiana and two in Maryland. Thus there are left a trifle over 12,000 Catholic negroes in the other Southern States, and 3,000 in the Bahama Islands (Diocese of New York), which belong to Great Britain.

Again, it is noteworthy that the States in which negroes are most numerous are the very ones having the fewest Catholics of that race; as, for example:

Virginia (Diocese of Richmond) has 650,000 Negroes, of whom 1,200 are Catholics;
South Carolina (Charleston) has 690,000 Negroes, of whom 800 are Catholics;
Georgia (Savannah) has 900,000 Negroes, of whom 1,300 are Catholics.

To reach these millions, as yet alien even to the sight or

voice of a priest, is the work appointed to St. Joseph's Society for Colored Missions. It is of the true nature of the apostolic vocation to make use of the people themselves for whom the vocation is divinely granted. As the farmer needs the earth, the astronomer the heavens, the sailor the sea, so does the missionary demand the people, the Josephite the negro. But quite unlike the earth or sky or waves are the negroes. For men are they, able to co-operate, not alone by their presence and submissiveness, but also by their action in personally working with the missionaries as well as in their influence over their fellows.

No wonder, then, that the common experience of the missionaries of St. Joseph's Society proves that to win and convert the negroes an indispensable means are the blacks themselves. Appeals, therefore, have come to St. Joseph's Seminary from different fields of labor, urging that negroes should be trained for the work both as priests and catechists. Now, from their foundation, St. Joseph's Seminary and its feeder, the Epiphany Apostolic College, have had as students negro boys as well as whites in preparation for the apostolic priesthood to labor among the blacks. At present there are three negroes in the seminary, and four more in the college. The colored boys, very few in number are at once introduced among a disproportionate number of whites. Some of them rise to the occasion and equal and even outrank the whites, *v. g.*, two of four negro seminarians won the A. M. at St. Mary's Seminary, of whom one carried off prizes in both years of philosophy, gaining eight out of ten all round in his studies.

The College for Catechists now under review will tend to increase the number of priestly vocations among negro youths, although primarily intended to establish a system of negro catechists. Moreover by its means the bulk of the negro youths will be trained apart. In this matter we have before us the example of the Protestant sects, which, although throwing open their universities and colleges to the negro race, have, however, almost all their negro students in separate institutes.

The need of native catechists and priests has been recognized

always in the Catholic foreign missions of Asia, Africa, and Oceanica. We have been in correspondence with Eastern missionaries as well as with the superiors, general and local, of many missionary societies. It will help our readers to understand better our proposed College for Catechists if we give some of the results. The Very Rev. A. Lighthouse, Provincial of the Mill Hill Missioners to the Maoris, thus writes :

“ The idea of training catechists is a good inspiration. If it were not for the catechists on our missions in New Zealand and elsewhere, our work might not only be a trying one but very unsuccessful in many cases. On missions like mine, for example, the priest is nearly always on the tramp from village to village. He visits the same villages about four times a year, sometimes more, sometimes less ; it all depends upon distances. Now every village has two or three catechists who conduct public prayers, morning and night, and on Sundays read the Mass prayers, sing Vespers, and teach catechism. We choose men of good character only, and good speakers also. As a rule they acquit themselves faithfully of this duty, for they consider it an honor to be appointed as catechist. They have the good will of the people, who, with perhaps a very few exceptions, would not dare to stay away from Mass prayers and the instructions even of a catechist. So, you see, they are a great help in our work. Furthermore, as most of our people cannot read, the catechist reads the catechism out to them, night after night, until it is remembered. It does not, however, take long, as the Maoris have magnificent memories and intellects. Then when the priest comes round he explains the more obscure parts. The Maoris, on the whole, are very well posted in their catechism, children and all ” (Whangaroa, Bay of Islands, New Zealand, October 10, 1898).

The Right Rev. J. U. Gendreau, Vicar-Apostolic of Western Tonquin, under date “ Hanoi, Western Tonquin, September 4, 1898,” sent us the synodal decrees on the question of catechism, which cover the practices of that part of Asia since 1670 :

“ THE HOUSE OF GOD.”

“ Our first missionaries very soon saw the necessity of having some one to help them in their labors, especially in catechising the natives. In order to fill this want they chose young men whom they trained in piety and knowledge, so that later on these might perform the same offices as the clerics in the early days of the church. In this way was established our ‘ House of God,’ where our catechists receive their training. All are supported from the common purse and none receive a salary. Moreover these young men are in nowise

bound by vow or contract, and any of them may return to the world whenever he wishes to do so. Applications are as a rule very numerous; but we accept only such as are promising subjects and belong to good Christian families. According to the rules adopted in the Synod of 1795, each priest is supposed to bring up a certain number of boys of twelve or thirteen years of age. These boys are first taught Chinese, and when they are about fifteen or sixteen they are given in charge of a catechist, who initiates them in rudiments of Latin and plain chant. At the age of seventeen or eighteen they enter the preparatory college, where they remain for six years. The fathers are urged to recommend only such subjects as are truly good and who can be really useful on the mission. Once their classics are finished, they are examined, and, if found proficient enough, are placed as catechists either with some native priests, or else employed in teaching the catechumens, according as circumstances demand. Each parish has ordinarily three catechists; one who acts as procurator, whose duty it is to look to the material needs of the mission, a teacher for the children, and a third who accompanies the priest on his missions among the Christians. Missionaries in charge of districts also have three or four catechists, whose duties are to preside at prayers, instruct the children, and help the Christians prepare for the reception of the sacraments. Hence, the true and devoted catechist has always enough to do. After five or six years' trial as catechist, those who have shown by their exemplary conduct that they are worthy of a higher state enter the seminary to make their theological studies for the priesthood. The catechists are, in a special manner, precious auxiliaries for us. I would even dare say that they are, under the missionaries, the principal agents of all the good done throughout the vicariate."

Passing from the Eastern missions, let us return to the missions in our own land. Arizona and New Mexico received missionaries about the same time as Western Tonquin. In far-off Asia we have seen catechists in vogue; so were they also in the Western world. We quote from an article by the learned Father Dutto:

"As a rule he (Rev. Eusebius Kino, S. J.) had a number of converted Indians, from the mission of Dolores or from those further south, to accompany him. These drove herds of cattle, sheep, and hogs, some of which were to be left in the care of the Indians at the different pueblos to multiply. His first visit to a new territory was usually for the purpose of exploring it and to impart the first notions of Christianity. On the second, the foundations of a mission were laid; that is, catechists (one or more Christian Indians) were appointed, who at the same time acted as mechanical and agricultural instructors. Thus the first steps were taken to insure not only a civilized mode of life, but also to provide a permanent support for the mission, with a

resident priest whenever that might seem advisable or possible. In the meantime visits were frequently made for the purpose of confirming the catechumens and rendering them steadfast in their attachment to the Christian religion. Such were substantially the methods of evangelization followed by both the Franciscans and the Jesuits during the seventeenth century, all along the line from the Gulf of Mexico to the Pacific Ocean" (Jesuit Missions in Arizona," by Rev. L. A. Dutto, *American Ecclesiastical Review*, July, 1899, p. 50).

The methods of the seventeenth and eighteenth centuries, in both hemispheres, have continued on to our day in the foreign missions of Asia, Africa, and Oceanica. In the spring of 1899, during our trip to Rome and other places of Europe, we interviewed the superiors of several missionary societies, viz: The superior of the Foreign Missions of Paris; of the African Fathers in Lyons; the superior of the Procure of the White Fathers in Rome; the Right Rev. Vicar-Apostolic of North Uganda, Africa, is a "White Father" of the late Cardinal Lavigerie, and whom we met at the Procure of his society in Rome. As there is at bottom a substantial oneness of view and practice among the various missionary societies in training catechists, and the differences are only in their development and details, a summary of our interview with Monseigneur Streicher, Vicar-Apostolic of North Uganda, will give our readers a fair idea of the way in which the Foreign Missions of Holy Church foster native catechists and priests:

The White Fathers in his vicariate have not as yet the seminary proper, only an apostolic college, in which the course of studies covers four years. The opening year is passed in studying the vernacular language; the next year in mastering a language which is used by the better classes throughout Africa. It plays the same part in the Dark Continent that French had in Europe at the beginning of this century. The next three years the young negroes spend in poring over Latin and the Christian doctrine. When advanced enough, the boys begin to teach catechism, even while following their own studies; they give morning and evening instruction to catechumens; they also assist at the priests' instructions which follow their own. Of these instructions they take notes and have to rehearse them to one of

their professors. To understand this, it is well to add that in Uganda the catechumens, to the number of 3,751 (*Missions d'Afrique*, January-February, 1899, Tables), assemble at appointed places at the beginning of the week, returning to their homes at its end, bringing with them enough food for the week. While thus assembled they are instructed partly by the students, chiefly by the missionaries.

At the Apostolic College the daily horarium is simple. They rise at five-thirty, and after fifteen minutes' prayer, vocal and mental, Holy Mass follows at six. Classes fill up the forenoon, and class divides the afternoon with manual labor of one hour and one-half. For catechetical work, however, several catechisms are in use during the four years' course. A very simple one of about forty pages in the vernacular is first mastered; next a larger and fuller, in preparation for the sacraments, and lastly the catechism of a Frenchman, Père Pacifique. It is taught daily till it is learned by rote. In the year 1898-1899 Monseigneur Streicher himself explained to the highest class St. John's gospel. After finishing, the young men selected for that purpose by the authorities are sent forth as catechists, who numbered on January 1, 1899, in the vicariate, one hundred and one; and these teach schools as well as catechise. Every catechist is paid for his work, and should he marry does not lose his place. Every year for one whole month every catechist, married or single, has to come to the preparatory college for a retreat, fresh instructions, etc. While on the missions the catechists are entirely subject to the local missionary, who pays the salaries, gives daily lessons in theology, trains, corrects, and where necessary discharges them. Upon him also does the preparatory college depend for pupils. The seminary had not then been started, but Monseigneur Streicher looked forward to see it in work at no distant day. His plans made no provision for Greek or philosophy, while for dogmatic theology the Catechism of the Council of Trent, and in moral, the catechism of Père Pacifique, will serve as text-books, which competent professors shall explain and make practically applicable to the needs of the heart of Africa. The entire burden of the support, clothing, books, etc., of these boys falls

upon the White Fathers. It must indeed be very heavy and trying for the generous sons of Lavigerie.

Among missionaries of our day, Cardinal Massajo, who had spent thirty-five years in Ethiopia, was one of the most eloquent and emphatic advocates for native catechists and priests. His memoirs, printed at Propaganda, Rome, fill eleven volumes folio. While he had in his journeys a number of native youths, a kind of walking seminary, he also left catechists at all mission stations, who taught the people. Some he kept longer under instruction than others—one lot as long as seven years. The teaching was chiefly oral, and conducted by Massajo and his assistants, while the only Bible they had was a Protestant edition. Without hem or haw, he attributes the success of his apostolate to the native catechists and priests.

Again, three of the bishops of Japan, writing February, 1891, to M. l'Abbé Marnas, of Lyons, a priest devoting himself to the work of educating and supporting native catechists in Japan, declare :

“Aujourd'hui hélas ! les catechists sont, en effet en nombre insuffisant dans tous nos vicariats. Les multiplier équivaut, dans une certaine mesure, à multiplier les missionnaires eux-mêmes.”

We know not a better way to close our references to the work of catechists in foreign fields than by giving the summary of it from the *History of the Foreign Missions of Paris*, by l'Abbé Adrien Launay :

SUMMARY OF INSTRUCTIONS TO CATECHISTS.

“The catechist on the missions is called to fulfil the duties of secretary, sacristan, physician, and teacher ; he is, in a word, a necessary aid to the missionary, and one of the principal instruments of the apostolate. Without his assistance the most ardent zeal would be barren ; with him, the work of the missionary is rendered comparatively easy. The priest is the head of the mission ; the catechist is the arm, but an intelligent arm, one who knows how to adapt himself to circumstances. The catechist is in a position to know thoroughly the manners, customs, and weaknesses of his compatriots ; and it is from him ordinarily that the missionary receives that information which enables him to act discreetly and to judge the people whom he may be called to guide.

"As the duty of the catechist is to teach others, he should be well instructed in the doctrines of his faith, so that he may transmit them pure and unadulterated to the catechumens. His constant warfare will be against the errors of the infidels; hence he should be thoroughly acquainted with their writings; he should study their fables, stories, and superstitions. It were useful also to know the principal points of the pagan religion which bear a resemblance to the Christian religion. With this preparatory training he will the more readily refute the objections of the infidels by arguments drawn from their own works. He should be clear and precise in his explanations of the mysteries of religion, and be prepared to answer the difficulties which may arise in the minds of his hearers. . . .

"A man who possesses the requisite qualifications should not be engaged in this ministry unless he have a particular district in which he may labor under the direction of a missionary or an older catechist" (*Histoire de la Société des Missions Étrangères*, par A. Launay.)

PROTESTANT NEGRO CHURCHES: THEIR CLERGY, THEIR MANAGEMENT.

In Eastern lands Catholic missionaries deal with pagans; we, however, who labor for the negroes in the United States are dealing with a people who cannot be classed as pagans even if in great part unbaptized. Whatever religious sentiments and ideals, training and education the American negroes enjoy, the vast bulk of them have imbibed from their Protestant white neighbors, whose slaves they and their ancestors had been for two and one-half centuries. The "African Methodist Church" has its bishops, ministers, itinerants, deacons, elders, exhorters, class-leaders, as well as congregations fully equal to if not more than one million and a half. Likewise the "African Baptist Church" has the same officers, except bishops, and perhaps a larger number of followers—all black also, in every case.

In the hands of these negro churchmen are the finances of their respective congregations, which are never laggards in the support and maintenance of their clergy and churches, having a uniform yearly tax, besides Sunday offerings and special efforts, *v g.*, lectures, concerts, bazaars, etc., not to speak of help from the royal generosity with which their Protestant white countrymen pour out money in supporting them.

The white Protestants, ministers, lay men and women, labor-

ing for the negro race in our Southland are to be seen in the black people's universities, seminaries, colleges, normal and industrial schools. Not a corporal's guard of white ministers can be found in charge of negro churches. Moreover in those institutes are twenty-five thousand negro scholars—forty thousand, some say—of whom the seminaries alone have over a thousand preparing for the Protestant ministry. *Fas est et ab hoste doceri.* If we have not as yet attempted on the negro missions the work of catechists, which has stood the test for two centuries on the Eastern missions, our Protestant countrymen have done so very successfully. In fact, what are all their efforts but the work of catechists? Even those of the ministers can be nothing more in our eyes than such, since the Catholic Church refuses to recognize any valid orders among them.

The object and method of training negroes is, in part, to keep alive the faith among our Catholic negroes, scattered up and down, here and there, like the few grapes left on the vines after the vintage. It is, however, chiefly to meet and offset the influence among negroes generally of the Protestant negro preachers and elders, class-leaders and exhorters, that we need negro catechists, who should be solidly grounded in Christian doctrine and morals and thoroughly trained in a good course of studies. The influence of the Protestant negro clergy over their church members and people generally should not be pooh-poohed or set down as trivial. The priests in the negro missions have too often felt its strength. And we were not surprised to receive urgent appeals from our missionaries in five different dioceses urging that this long-thought-of college for negro catechists be started. True, in nearly every mission and station the missionary finds some one—an old "uncle" or "mammy"—who acts as catechist, baptizes the dying children, visits the sick, argues for his or her religion, announces the visit of the priest, and gets things to rights for his coming. But such help is precarious, without the proper fibre and especially without official standing. Catholic catechists should be put in a position which would make them in the eyes of their black countrymen as important officially as the Protestant negro ministers.

In the efforts about to be made for training catechists the following tentative plan will be followed till experience and time enable us to develop and improve it :

1. Negro candidates for the catechetical school will live under the watchful eye and care of the various missionaries, who after trying them for some time will send the selected ones to the school itself.

2. At this college for catechists the course of studies will include :

a. Course in English, mathematics, kindred branches, Christian doctrine, and Latin, about three years.

b. Course of philosophy in last year of preceding course.

c. Three years' course of theology and Sacred Scripture. In the former the Catechism of the Council of Trent, and in the latter the Douai and Rheims Testaments, especially the four Gospels, will be used as text-books, the professors by their explanations making them text-books for the catechist's use in his future career among the negroes.

3. Throughout the whole course manual labor for about two hours daily will be a feature. All work about the house and premises shall be done by the students.

4. When graduating those fitted will be received as catechists by an appropriate ceremony, and then sent to the various missions for work, getting in return a fair salary.

5. Those of the catechists on the mission who persevere will be advanced step by step to the priesthood, while they who marry may remain as catechists. Mission schools will also be taught by these catechists.

St. Joseph's College for Negro catechists will require a farm of a few hundred acres of land, from which should be raised most of the support needed. The buildings, large enough for a hundred inmates, should be simple and plain, so that the catechists on returning to their homes would not fancy it a disgrace to associate with their old companions. Again, the college must not create wants in the catechists ill-suited to the tobacco, rice, and sugar plantations upon which their fellows live. When visiting Booker Washington's institute at Tuskegee, Ala., we

were struck with the plainness of the buildings, the meagreness of the food, and the simple appearance of the scholars. No doubt poverty plays some part in this, but at bottom the real reason seems to be not to wean the scholars from their native surroundings, for we must remember that Booker Washington receives from his white Protestant countrymen about one hundred thousand dollars yearly.

The foregoing pages are based upon a memorial which, in April, 1899, we submitted to the Sacred Congregation de Propaganda Fide. Armed with testimonials from Cardinal Gibbons to Cardinal Ledochowski, Prefect of Propaganda, and from Cardinal Vaughan to Cardinal Ciasca, then Secretary of Propaganda, we first discussed the question with these prelates, and then, at the suggestion of the Cardinal Prefect, embodied the scheme in a memorial. Our plan was received very cordially and a hearty "God Speed" was given us on our departure from Rome. Furthermore, we have consulted several archbishops, bishops, and various priests, who, one and all, look upon this movement as a development of vital necessity for the evangelization of the negro race, several adding that a similar college for catechists for the whites is also needed. In fact, when in Rome, in an interview with the Very Rev. Father David, O. S. F., consultant of some Roman congregations and a high official in his order, he assured us that the Franciscans are thinking of establishing a school for training catechists in England in order to reach the masses of Englishmen.

Unless fortified by negro catechists and negro priests, we shall always be at a disadvantage in dealing with the negro millions beyond the pale of Holy Church. The negro looks with suspicion upon white men. The impression left from slavery; the many dishonest tricks upon them; unpaid wages; "store pay"; bad titles to land; unjust mortgages upon their crops; prisoners' stockades—these and countless other wrongs make the negroes suspicious of the whites. During two-and-twenty years we have been in the closest relations with the black race, have had their confidence in countless ways, are now steadily consulted by them in their little troubles, financial

and otherwise; yet we are not afraid to say that there is no white man living has a negro's full confidence. We are told by those who know nothing of this poor people that they do not trust their own, that they prefer white priests. How that can be said in the face of the millions belonging to Protestant churches, every mother's son of whom, from bishop to the latest baptized infant, is black, goes beyond our comprehension. Chiefly is this true of negro priests. How can any one say the negroes do not want their own priests, since the experiment has never been tried, for we have had but two, one of whom is dead? And to our own knowledge, at every big marriage or funeral among the Catholic colored people of Baltimore, they want the colored priest. From all parts of the country they are ever inviting him. Human nature is human nature in a black man as well as it is in a white man.

In conclusion, the Third Council of Baltimore speaks with no uncertain sound in favor of negro catechists: "Finally, we must not pass over in silence that the establishment of catechists of both sexes would not be more difficult among us than in heathen countries, if missionaries would diligently attend to it. The aid of such co-workers should be made much of. For they will prepare the way for the sacred ministers by gathering together the negroes in the neighborhoods of churches, and by teaching them catechism and religious hymns, so that the hard labor of the priest will produce richer results" (Tit.viii. §240).

The twentieth century, on which we have entered, looms up before us. Leo. XIII, the illustrious Pontiff, blessed the opening age in proclaiming a universal Jubilee, and called upon the whole world to consecrate itself anew to God and Him whom He sent, Jesus Christ.

The various sects, too, look forward to the era before us; the Methodists of the British Isles are reported as about to raise a million pounds sterling for their Foreign Missions.

Let St. Joseph's College for Negro Catechists be the offering of our white Catholics to the cause of Christ and His church in this land of ours.

Surely the Negro race may hail the twentieth century in a happier, better, state than the progeny of Ham have ever known in the annals of mankind. What they lack is the true Faith of Mary's Divine Son.

The nineteenth century brought them emancipation, right of ownership, education, citizenship. Let the twentieth century crown all by imparting to them the truths of our Holy Religion, in which glorious task, with God's blessed help, no small part shall be played by Saint Joseph's College for Negro Catechists.

St. Joseph's Seminary for Negro Missions, Baltimore, Md.

The evangelization of the negro in his original home is progressing successfully. The scramble for Africa is almost now a by-word. The nations of Europe have deliberately divided the Dark Continent among themselves without as much as saying, "By your leave" to the natives; the soldiers, too, of the Cross, in the peaceful way of Christ, have divided the country into spiritual kingdoms. Along the shores of the Mediterranean are the Franciscans; in Abyssinia the Lazarists; in Senegambia and Senegal, the Fathers of the Holy Ghost; the African missionaries of Lyons are in Guinea, at the Cape, and in Dahomey; the missionaries of Verona are in the country south of Egypt, formerly overrun by the Mahdi; the Jesuits are in the island of Madagascar and neighboring islets; the Oblates of Mary at Natal.

Pius IX, as he stood on the brink of the grave, gave the impetus to this outpouring of the Spirit. His eyes were weary in beholding the rising tide of irreligion in Europe, but they lit up with ardor and enthusiasm at the prospect of the great conquests to the Cross to be made among the one hundred million souls in Africa. Among the obstacles enumerated by the late Cardinal Lavegerie to the success of the evangelization of Africa pre-eminent mention is given to Mahommedanism, for in its train follow the evils of polygamy and slavery. With the efforts to stamp out the latter the name of the great Cardinal will ever be identified.

The Bureau of Catholic Missions

FOR THE PRESERVATION OF THE FAITH
AMONG THE INDIANS.

By REV. H. G. GANSS.

THE Indian question has at all times been a most vexatious one; has been a problem full of perplexities. It has been one; and although it has enlisted the most consummate statesmanship, the highest judicial opinions of the nation, the most lavish expenditure of philanthropic endeavor, and, again, the whole United States army, it has not even at this day been solved. It has baffled all solution.

The Catholic work among the Indian people began four hundred years ago, and it has gone on without cessation or interruption to the present day. In this work we have the most heroic efforts that the Church has ever made to establish the faith on the American Continent. More than thirty martyrs have crimsoned the American soil with their blood and consecrated it by their labors in this great work. And at the present day, on our frontiers, the same heroic self sacrifice that characterized the labors of Las Casas, or of a Fra Junifero, or the labors of a Father De Smet are revealed to us in undiminished vigor.

The problem is a most perplexing one. It involves points which we cannot discuss here, especially that of the comparative merits of Anglo-Saxon and Latin civilization. Both may be briefly summarized, that the one, the Anglo-Saxon civilization appears to be always that of extermination, whilst the Latin civilization is that of amalgamation.

In Mexico we have 7,000,000 Indians who enjoy all the privileges and prerogatives of full citizenship. The highest offices in the State are eligible to the Indian; so that at present we have a President of the Republic who is proud and boasts of his

Indian blood. In the episcopate likewise we have splendid examples of the possibilities of the Indian when lifted up spiritually on the higher plane of true Catholic civilization.

In our Republic here we have, at the present day, 270,000 Indians, the last remnant of a rapidly disappearing race. It is known what we did with the Indian and how we dealt with him. How we drove him from the Delaware to the Ohio; from the Ohio to the Mississippi; from the Mississippi we entombed him in the Black Hills, and there we thought we could bury him; but in an unfortunate moment the white man discovered gold there, and even that living tomb was no longer an asylum for him. So we drove him on and on, until to-day he stands on the shores of the Pacific Ocean, lifting up his hands to heaven, not in the attitude of a supplicant begging for mercy, but outstretched, appealing to the Great Spirit seated on the White Throne for justice.

Was our policy, our national policy, a policy of extermination? I cannot say that it was; I will not say that it was not. It is a problem that the future historian must unravel. We behold, on the one hand, the Board of Indian Commissioners, saying that the policy of the United States Government in dealing with the Indians had been a policy of "outrage, of spoliation, and of murder." On the other hand, we have the Government making every effort, in its own way, to lift up the Indian to civilization. It spent \$240,000,000 from 1869 to 1902 to educate and civilize him. It now spends \$3,000,000 each year to bring him up into citizenship. But what was our policy during the past? Gen. Grant summoned the different representatives of churches to Washington to inaugurate a new policy. The old policy had been that of the force of arms. We had to fight the Indian inch by inch. And be it said to the eternal credit of the Indian—and in it he reveals himself to us, the exponent of the highest and the loftiest manhood,—he would never yield unless he cemented every inch of ground by his blood. He knew he was the owner of the land by God-given title, and in his own mind he realized that he could not relinquish it and remain true to himself, true to his past traditions, and true to his posterity.

Gen. Grant, in 1869, inaugurated what we call the peace policy. He summoned the representatives of the Episcopal, Methodist, Congregationalist, Unitarian, Presbyterian and other denominations to Washington to work this new policy. He confessed then that our national policy in dealing with the Indian had been bootless and fruitless in molding the character of the Indian, and abortive in all its bearings. He addressed them, in effect: "Gentlemen, we adopted the wrong policy; we have been unjust to the Indian. Now, you go out there and convert the Indian to Christianity, and through Christianity, bring him into citizenship." In other words, what the Catholic Church had been doing for nineteen hundred years—first to Christianize, then to civilize—now flashed through the mind of that sturdy and gruff old soldier. He then made a stipulation; it was a compact as sound and as sacred as any two right-minded men can enter upon. He told them; "You go out West, build your schools, equip them; send there your teachers, and I pledge the word of the United States Government that we will support those schools; that we will give you a *pro rata* payment for each child you educate."

On the strength of that promise *we* went out West. We erected our schools. We sent there our most zealous men and our most devoted workers and consecrated nuns. The results of that work are apparent in the records of the nation, and especially in the reports of the Commissioners of Indian Affairs.

The work progressed successfully and triumphantly. Our success was our crime. Other denominations saw that they could not compete with Catholic zeal.

We worked until 1895. An epidemic swept over the country then, especially in the Middle States. An epidemic of devilish malignity and insane bigotry and Satanic hatred. This undemocratic organization saw that it could no longer antagonize us, because the Catholic Church was no longer a disintegrated mass, an unimportant factor. The Catholic Church was one of the most potent and one of the most potential factors, and it had to be reckoned with in this great republic.

But on the frontier they saw the poor Indian ready to receive Catholic teaching—saw how he flocked to the Catholic schools. They saw the reverential awe with which he looked up to the black gown. They saw likewise the docility with which he listened to the meek and tender voice of the nuns, and therefore they intruded themselves into Congress, and there they clamored that the appropriation given to the schools should be withdrawn. And, be it said to the eternal shame of the American Congress and Senate, and we must hang our heads in mortification when we do say it, in a moment of weakness, vacillation and alarm, panic-stricken and terrorized, yielding to the pressure, they revoked the appropriation given to our Catholic schools.

We found ourselves in a most awkward predicament, a most perplexing situation, and a crucial moment in the history of the Catholic Church in the United States. What was to be done? How was it to be done? From whence was the help to come? In that moment when counsel was dear, when help was not in sight, there stepped into the midst of the Archbishops, assembled in Washington, a meek and modest woman, and in words breathing the very soul of humility, said: "Fathers in Christ, if the Government will not support those schools, I, by the help of God, will support them until such a day when the Church can make provision to support them."

This woman, and her name is enshrined in the heart of every Indian—this woman, and her name should be uttered in perpetual benediction by the lips of every one who claims to be a Catholic—this woman was Rev. Mother Katherine Drexel.

Since that day she has been supporting our Catholic schools. True, we had to abandon some schools. True, we had to send adrift 1,600 children from Catholic influences. Since that day she has virtually carried the Red Man's burden. In one year she gave no less than \$230,000; in another year \$140,000; in fact, the amount is never looked after. Every year she is willing to make good the shortage to keep those schools wielding the influences of Catholic civilization and Catholic religion.

Of the 276,000 Indians, 106,000 are Catholics.

Distinguished American Converts

The Intellectual Reaction of the Age Against Sectarianism

~~~~~  
"ALL ROADS LEAD TO ROME"  
~~~~~

HONEST seekers after truth will find many eminent American Protestants have trodden various paths leading to Rome. It would require many volumes to tell the stories of the thousands of converts Catholicity has won in this country.

Probably the most illustrious name on the roll of the American Catholic Church's conquest is that of ORESTES AUGUSTUS BROWNSON, who was brought up in the Presbyterian fold, left that for Universalism, then became a Socialist, a Unitarian and a Christian Unionist, and finally found the truth he sought for so long in the Catholic Church.

Let us put next the name of ISAAC T. HECKER, whose life story has been so admirably told by Father Elliott and whose death caused universal sorrow. From Brook Farm to Rome the road seems long, but Father Hecker found his way over it, and those who have followed his progress, as that is told in Father Elliott's biography, know how great was the happiness he experienced when his wayfaring was done. To Father Hecker the American Catholic Church owes a great debt. He it was who gave us the PAULIST ORDER, that religious body which has done so much for American Catholicism in various ways, and whose members are still carrying on the work which Father Hecker inaugurated. With him, and through him, too, how many more converts were led into the church! There is FATHER HEWIT, his successor in the order, born of Congregational parents, the erudite *litterateur* and profound theologian, the skillful controversialist and reviewer. There is FATHER GEORGE M. SEARLE, class-mate at Harvard with John D. Long, able mathematician and astronomer, and now lecturer at the Catholic University at Washington. There is FATHER WALWORTH, formerly a Paulist, then chancellor of The Albany Diocese. of one of whose books,

an eminent authority, said that "it has the solidity and elaborate finish of a work executed with care and diligence by one who is both a strong thinker and a sound scholar." There are Fathers DESHON, class-mate at West Point with Grant, ROBINSON, WYMAN and other members of the Paulist community, and to all of whom American Catholicity is indebted for many signal services.

Protestant ministers almost without number have abandoned their pulpits to embrace Catholicity, and one Protestant bishop laid aside his ring and robes to do the same thing. That was LEVI SILLIMAN IVES, a native of Meriden, Ct., who was at first a Presbyterian, then became an Episcopalian and sixty years ago was consecrated the Episcopalian bishop of North Carolina. In 1852 he visited Rome, and there his eyes were opened to the truth of Catholicity. Seeking an interview with the lamented Pius IX., Dr. Ives drew from his finger his Episcopal ring and offered it to the Holy Father as a pledge of his submission to the Holy See, but with that graciousness that was always characteristic of him, Pius IX. refused to accept it personally, and told Dr. Ives to go and lay it on St. Peter's altar, where it was accordingly placed by the submissive convert. His "Trials of a mind in its Progress to Catholicity" has smoothed the path for many another convert, and in it he declares that although it cost him much to leave his former position, "the sacrifice has been repaid ten thousand fold in the blessings of present peace and in the certain hopes of eternal life."

Then look at the many eminent converts who are or were to be found in the ranks of our religious orders; at FATHER FREITAG, the Redemptorist, the legal head of the illustrious House of Witikind, who was received into the Church at Baltimore and who did heroic duty during the war in the camps and hospitals around Annapolis. Look at JAMES KENT STONE, now FATHER FIDELIS, the Passionist, president formerly of Hobart and Kenyon colleges, afterwards a Paulist and now a missionary, with another eminent convert, B. D. HILL, now Father EDMUND, the poet, in South America. Look at FATHER BARNUM, the Jesuit, now doing duty on the banks of the Yukon, who forfeited a fortune when he became a priest, and the scores of other devoted relig-

ious priests who became Catholics only after experiencing the hollowness of Protestantism in this or that form.

And the Catholic Church which makes no distinction of persons and regards alike the eleventh hour laborer and the toiler from the dawn of day, has often advanced to her highest offices and trusts converts to her creed. Witness ARCHBISHOP BAYLEY, who, formerly an Episcopalian minister, became the metropolitan of Baltimore, and who, before attaining that dignity, had been Secretary and Chancellor of New York and bishop of Newark. Witness again ARCHBISHOP WOOD of Philadelphia, BISHOP YOUNG of Erie, BISHOP GILMOUR of Cleveland, BISHOPS ROSECRANS of Columbus, WADAMS of Ogdensburg, CURTIS of Wilmington and others; look at the late MONSIGNOR PRESTON of New York; MONSIGNOR DOANE of Newark, and the many other ecclesiastical dignitaries who were formerly enmeshed in the errors of Protestantism. There is scarcely any diocese in the country, now, which does not count converts of Catholicity among the priests, and to name such clergymen would require more space than the limits of this article.

In every walk and condition of life are to be counted Catholic conquests of the faith. The church has won her way with the rich no less than with the poor; with the learned as well as with the poorly educated, with scientists of every description and men and women of all professions. And in this universality of her victories, which argues her adaptability for all, is seen a striking evidence of her catholicity and divine mission. No other church in this country can point to such a long and illustrious line of converts as she. When this or that form of Protestantism gains a new recruit, she counts her additions by the scores and hundreds. Making no boasts of her triumphs, pursuing the even tenor of her way, and welcoming all who come to her in quest of the truth, she rejoices, of course, over each new convert, but the cause of her joy is because another soul has been shown the light and the wanderer has returned to the fold.

In New England, Catholicity has won many conquests. From the day when FATHER THAYER, himself a convert, received into the fold, at the old church on School street, Boston, MRS. MARGARET

JACKSON, *nee*,-TALENT, who enjoys the distinction of being the first convert of Boston, down to the present time, Catholicity has every year added to the list of her converts, and multiplied her conquests. It was Dr. Cheverus, Boston's first bishop, who showed the way of truth to MRS. ELIZABETH BAYLEY SETON, whose family has since given such illustrious sons to the church. It was his successor, Bishop Fenwick, who saw the notable Catholic movement that followed the conversion of the HOYTS and the BARLOWS in Vermont; Bishop Fitzpatrick was consulted by Father Hecker and many another earnest seeker for truth, and his successor has welcomed many a convert to the Catholic fold. New Hampshire gave the Canadian Ursulines a nun, as early as 1699, in MARY ANNE DAVIS, a convert, and who can tell how many more like her have found shelter and peace within conventual walls! GEORGE PARSONS LATHROP and his wife, Hawthorne's daughter, have recently found the truth they sought for so long, in the bosom of the Catholic Church and how many have entered the same fold unheralded, content with the knowledge that their feet were at last in the right way, and that they were within their Father's dwelling.

Nor is America the only English-speaking land wherein Catholic conversions have been many of late years. A more notable Catholic movement has taken place in England, bringing into the fold such men as MANNING, NEWMAN, and the hosts of Anglican ministers who have followed their lead. One can hardly take up an English paper, now, without finding recorded therein the conversion of some prominent Protestant layman or ecclesiastic. Converts find themselves at home in the goodly company preceding them into the Catholic pale wherein MANNING, NEWMAN, PARSONS, DE VERE, DIGBY, FABER, CHALLONER and MARSHALL, with hosts of others, found all they sought, and which counts among its conquests the names of SCHLEGEL, STOLBERG, HARTER, LALOUR, RATISBONNE, LUCAS and WARD and in this country numbers among its converts a BROWNSON, IVES, HECKER, STONE, HILL, HECKER (GEO. V.), HEWIT, PRESTON, DOANE, BAYLEY, SETON, CURTIS and many others of renown and merited fame.

The Progress of Catholic Education In the United States.

IN no sphere of her activity, has the Church in the United States, been more earnest and successful than in promoting and fostering the cause of Catholic education.

Thus the Catholics of the United States are educating over a million of Catholic children free of cost to the State, and saving the tax payer some twenty millions of dollars yearly, besides bearing one-seventh of the burden for public education in the United States. Unprecedented sacrifices have been made by our Catholic people for Catholic education. Our Catholic schools are multiplying and becoming more efficient from year to year. And despite the efforts made by the enemies of the Church to discredit our schools, wherever in recent years the pupils of our Catholic schools have been allowed to compete with those of the public schools, they have shown equal, or even superior, proficiency in the secular branches of learning, in spite of the fact that, owing to financial conditions, they must in most places labor under great disadvantages. The increasing confidence of Catholic parents in our Catholic schools is therefore well founded. We have every reason to be thankful and even proud of their present efficiency.

A glance at the annual reports of our Catholic colleges and universities reveals very satisfactory results in higher Catholic education as well. The standard of studies is generally of a superior character. Our better colleges are acknowledged to be

at least on a par in scholarship with the great non-Catholic universities of the country while the test for graduation in some of our Catholic colleges is decidedly higher. And this notwithstanding the fact that with one or two exceptions, our colleges have no endowments; they have to subsist on the fees paid by the students and some small charities offered by the faithful. Were not their staffs in most cases made up of religious, who profess poverty and consequently draw no salaries, they could not subsist at all. What is saved in salaries has to go towards outfit and improvement of the institutions. We have not been taught, says a well-informed writer on the subject, * to expect better treatment and better patronage for our Catholic colleges, and, such as they are, we are not only satisfied with them, but we cannot help admiring them. They are doing a noble work, and they are doing it well against great odds. They do not, as a rule, make appeals for personal support. They are satisfied with the patronage of Catholic parents, and act on the principle, that those who would give a higher education to their children should also bear the expense of it; that the children of wealthy Catholics are not objects of charity.

All they ask, then, for the present, is the patronage of well-to-do Catholic parents. If they do the same work, and do it as well as the great non-Catholic universities, which have millions yearly at their disposal, they have a right to expect that Catholic parents will send their children to them in preference to Protestant or secular colleges. The more they are patronized by Catholic parents the more efficiently will they be able to do their work.

Yet we regret to say that thus far they have not been adequately seconded in their efforts. They have a goodly number of pupils, it is true; but there is a great number they ought to have and have not. We are not able to quote complete statistics in this matter, but making a rough estimate from what we have learned from private sources we judge that in the three great non-Catholic universities of New England alone (we take them as an illustration) there are not less than 1000 Catholic students in the

* Messenger of the Sacred Heart.

Arts Department alone, to say nothing of professional and special students. On the other hand, in the Catholic colleges of New England, which are in every way equal to these, from a secular point of view, there are not quite that number. There were, in 1901, 1,452 Catholic students in six per centum of the non-Catholic colleges of America, and very many of these will lose their faith, and all will be weakened in that faith, because our people look upon their collegiate institutions as the property of educational corporations which can be left to take care of themselves.

This is phenomenal, and we are inclined to ask the cause of a fact so abnormal. The first cause, we regret to think, is the ignorance and pride of wealthy Catholics. Many of those good people have had no education, or at most a very imperfect education, themselves. Consequently they do not see the danger to faith and morals that their children are incurring in these Protestant institutions. A course, or a few sessions, at Harvard or Yale is, in their estimation, the highest ideal of an American education. They have the worldly ambition to have their sons educated in the same schools as the sons of Doctor and Lawyer and Senator So-and-so. That gives them social standing, they think. So to Harvard they shall go, whatever may be the consequence. Of course, money is no consideration, and they are willing that their sons should spend from one thousand to two thousand dollars a year at Harvard, while they might have a better education for them at from three hundred to five hundred dollars in a Catholic college.

There is another class of wealthy Catholic parents who contribute largely to the number of Catholic students at Protestant and secular universities, and who are more to be pitied than blamed. It is those whose boys, from defective home education, have proved unmanageable in Catholic colleges. For these there is nothing to fall back on but the Protestant college with all its academic freedom, or the house of correction. Their parents cannot leave them altogether without an education. So hither they will go, where they will have ample freedom from religious and moral restrictions. We are inclined to think that

not a few of the Catholic students at Protestant universities are drawn from this unfortunate class, who do little honor to the Catholic cause, and to the institutions from which they had to be removed.

There is, however, another cause, probably the most potent, for the great concourse of Catholic young men at Protestant universities which we approach with some reluctance. It is the unreasonable and fulsome laudation of these institutions by so-called "distinguished" Catholics—lay and clerical. These well meaning men, are never done commending the liberal spirit of our great American centres of learning. A short-sighted or liberal Catholic press looks upon any notice from them as a tribute of honor to the Catholic religion. Articles are written on "Catholicism at Harvard," the "Catholic Sons of Harvard," and what not. And the country is made to believe that Harvard (we speak by way of illustration) is the place for our Catholic young men. There they have their Catholic club, or their own Greek-letter fraternity. They can have their own co-religionists, the most eloquent in the land, to address them within the very precincts of their college. Harvard, then, is the place for our young men, and to Harvard they shall go.

Of course, the university authorities look on all this with favor, and give a courteous and a cordial reception to our Catholic prelates and other ecclesiastics, if invited by the Catholic fraternities of their respective institutions. In the administration of President Elliot of Harvard, we would venture to say that there has been no more diplomatic move than the invitations extended by him to Catholic speakers to deliver addresses at Harvard, and the great courtesy he has shown to such speakers. From his own standpoint he deserves great credit for it. He has decidedly gained his object. It is a well-known fact that since this policy has been inaugurated, the attendance of Catholics at Harvard has increased at least four or five hundred per cent.

Is it true, then, that our Catholic young men are safe at the Protestant universities? The answer is plain. They cannot but suffer in many ways. First, they suffer by defect. If religion is ignored altogether they are deprived of those

elements in education and true culture which are most important, and without which no education can be complete. What is science without God? What is the knowledge of the creation without the Creator? How can true intellectual culture and refinement exist without any knowledge of, or belief in, things spiritual, moral and supernatural, which form the highest element in human knowledge? How can true strength of character be obtained if the highest standard of morals is public opinion, or the sense of the majority?

But to say nothing of religion, the most important element in secular education is philosophy and history. Now, the fact is that there is hardly any serious attempt made to teach philosophy outside our Catholic colleges, and if there is, what is taught is not philosophy which is from a Catholic standard truth itself, but speculations and theories, based on atheism or agnosticism, and leading to materialism.

Parents who have boys ripe for college, and all Catholics interested in education, should also be impressed with the unique educational advantage of a solid course of religion and philosophy as given in our better Catholic colleges. Apart from the practical religious and moral aspect of the case, this opens a new intellectual field for the student, which for the pupils of non-Catholic colleges, from a Catholic point of view, must remain forever an unexplored territory.

Experience shows also that history has never been understood nor taught, and is not impartially taught, by Protestants, as a class. A few individuals among them it is true, have risen above the prejudices of Protestantism; but these individuals are few indeed. Thus Catholic students in Protestant institutions, in the best case, are deprived of the best elements in education, whether religious or secular.

Moreover, if we consider the study of art and literature, what can it be without religion? Divest the poetry of Dante, Milton, Shakespeare, or even that of Homer and Virgil, of the religious or supernatural element what remains of it? Dry bones, and nothing more. The very essence of it is lost. The same is true of painting, sculpture and architecture, all of which are

religious in their origin and development. For the Agnostic there can be no true art. Art has no meaning for him. Art has no soul, no substance to him, because, according to his principles, he cannot rise to the contemplation of what is unseen in it. Every piece of art must be to him an empty sound, a mere form, or a meaningless structure. And if this is not always the case with infidels, it is because their instincts are better than their principles. How much, then, is lost to the student of art and literature from the neglect of religion in his special department! What a gaping void exists in his education!

But this is only the negative view of the matter. Shall we suppose that the university professor will confine himself within the strict lines of secular instruction? Shall we imagine that he will never trench on religious topics? Will he ignore in history and literature the most powerful motives that have ever actuated the conduct of man? Can he abstract from or ignore religion in philosophy? If so, he must be a poor specimen of a teacher.

The historian who does not enter into the causes of facts is no historian; the literary critic who does not search into the motives of characters and actions in literature is no critic; the philosopher who does not inquire into the last causes of things is no philosopher.

The fact will be, then, that the university professor cannot help discussing religious topics, whether he will or no, and that he will, consciously or unconsciously, impress his own peculiar errors and prejudices on his pupils, and ten to one they will return from the Protestant university with their minds full of errors which they can never correct, and doubts which they cannot solve. If a student has gathered any ideas of philosophy from his college course, they are sure to be wrong. He has been taught to venerate as sages those who, basing all philosophy on doubt or nescience, ignore the data of common experience and common sense. He has learned that creation is a myth, that man is the descendant of the ape. His ideas of Christ have been taken from Renan, Strauss and Schopenhauer. He has heard that the Church has been the foe of enlightenment and the fosterer of slavery. He has listened to the recital of

gruesome horrors of the "Dark Ages." He has been taught that Protestantism brought enlightenment and culture and progress into the world. He has heard the history of every Catholic country misrepresented. He would be more than humanly wise or brutally stupid, if all this made no impression on him. Add to this the entirely Protestant environment, pride and human respect, from which very few are altogether free, and the many other frailties to which university students are not strangers, and then say, what is the probability that your Catholic young man at twenty-two, after spending four years at a Protestant university will come forth unscathed? He would be an angel if he did.

But is it generally angels we send up to those institutions? Angels, indeed; but rather of the fallen kind. They are, as a rule, youngsters who never set foot in a Catholic school, who never had any religious instruction except what barely fitted them to make their First Communion, whose home education has been in many cases flagrantly neglected—the plastic stuff of which perverts are generally made.

With this condition of things before us, we may be permitted to submit two questions: First, can Catholic parents entrust their children to be educated at American Protestant universities? Secondly, can Catholic orators and writers, with a good conscience, continue to panegyricize those institutions as a safe and proper place for the education of our young men? We leave the answer to the wisdom of those whom it concerns.

Catholic parents, it seems to us, should be exhorted, in season and out of season, to send their children to those Catholic colleges, which are officially acknowledged to be at least on a par with the great universities of the country. There is no lack of such Catholic colleges, as we could easily point out, did we wish to discriminate, as we do not. These colleges, it is true, have not the same facilities as the great universities that have millions to back them; but with all their disadvantages they do the same work in secular education and do it just as well. Besides, they give a sound course of philosophy, which, from a Catholic point of view, in a secular or Protestant university is simply an

impossibility. This should be brought home to ignorant parents. Education, high as well as low, is a part of our Gospel; and woe betide us, if we fail to preach it! Catholics must be made to understand this, else Catholic education in America is a lost cause, financially and otherwise. Make our Catholic population understand the importance of Catholic education, and, as in days of old, we shall soon see amongst us noble institutions proudly rear their spires toward heaven, and their halls crowded by the youth and genius—the hope of our country and our Church.

It is not, however, for the sake of their superior efficiency in the secular branches that parents entrust their children to Catholic schools, but on account of the one thing needful—religious training. It will not do to train the head and the hand at the expense of the heart and the spirit. To separate religion from education, to use the words of Leo XIII, is to execute the judgment of Solomon upon the child—to cut him in twain. The advocates of secular education say to the parent. Take you the trunk, let us take the head of the child, and we care not whether God or Beelzebub takes the soul. The child is divided; there is no harmony in its development. Such a system of education is necessarily imperfect, and objectionable.

In our Catholic Colleges and schools not only are our children taught to know their religion, but they are taught likewise to practice it. They are brought up in a Catholic atmosphere. Religion and its practice becomes natural—as it were, a second nature to them. They are taught religion and Christian virtue not only by word and precept, but chiefly by example, which is the best teacher. They continually see in their teachers the highest exemplar of Christian virtue—the poverty and obedience of Christ, and angelic purity, strengthened by religious vows and consecrated by the sanction of the Church. They see before them the highest ideal of heroic self-devotion, contempt of the world and union with God, as far as it can be realized in this life. Hereon are based the convictions of Catholic parents, who refuse to sacrifice their children to the Moloch of secular education and procure them a Catholic education.



MONSIGNOR DENIS J. O'CONNELL.

Former Rector of the American College at Rome, and in 1903 appointed Rector of the Catholic University of America, Washington, D. C.

Catholic Institutions of Learning.



VERY REV. EDWARD SORIN, C. S. C., FOUNDER AND FIRST PRESIDENT
OF NOTRE DAME UNIVERSITY, INDIANA.

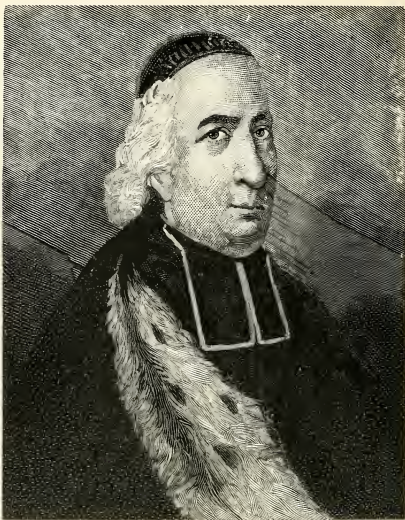


This eminent and saintly man was born in France, 1814; founded Notre Dame, 1842; became Provincial of the Congregation of the Holy Cross in America, 1865; Superior-General of the Congregation, 1868, and after a fruitful, holy and edifying life, died in 1893.



REV. W. G. READ MULLEN, S. J.
Président Boston College, Boston, Mass.

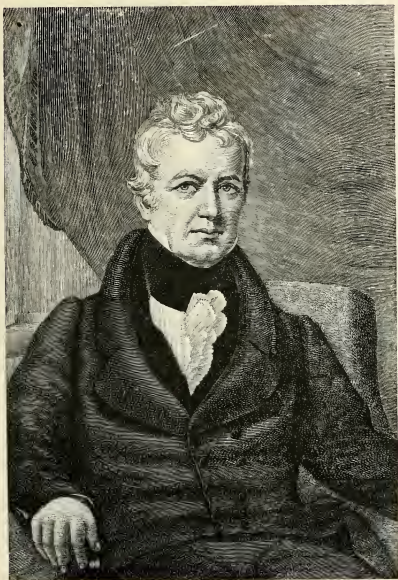
The first Catholic University founded in America.



RT. REV. WILLIAM LOUIS DU BOURG. GEORGETOWN COLLEGE.

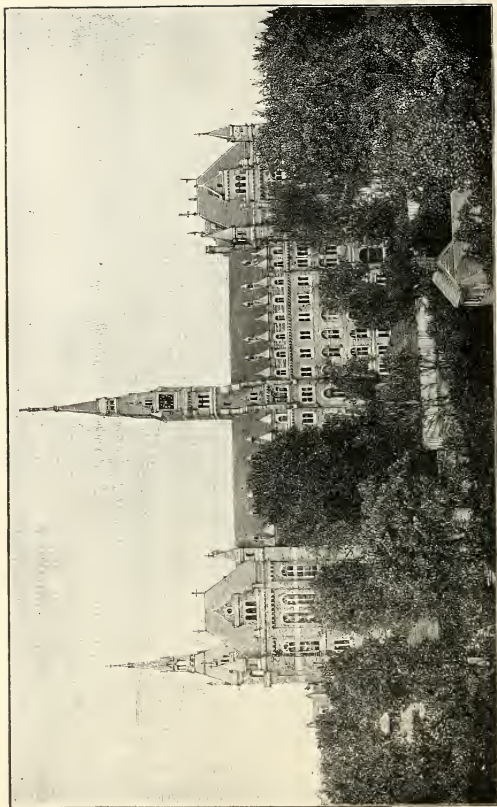
RIGHT REV. WILLIAM LOUIS DU BOURG, President of Georgetown, 1796-1799, was a man of learning, tact and ability as a teacher, full of resources and energy. It was during his presidency that General Washington paid a formal visit to the college. In 1815, he was consecrated Bishop of the diocese of Louisiana and the Floridas. His efforts in Europe to obtain aid for his diocese led to the foundation of the Association of the Faith. He resigned his see in 1826, and was subsequently Bishop of Montauban and Archbishop of Besancon, France, where he died, 1833.

The first Catholic University founded in America.

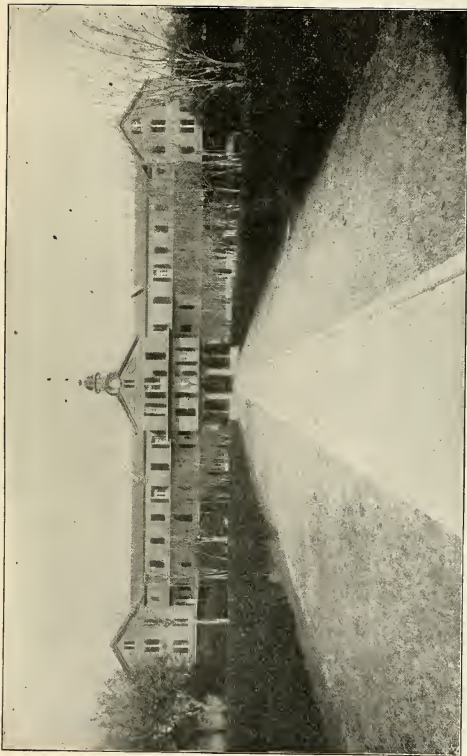


HON WILLIAM GASTON:

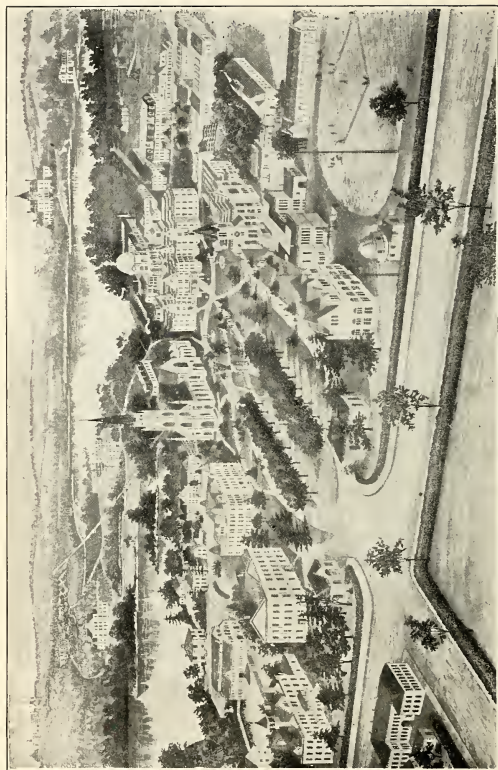
WILLIAM GASTON, the first pupil to enter Georgetown, was a native of North Carolina. His mother had trained him zealously in the faith of her forefathers. He was first not only in time, but in talents and distinction in the whole history of the college. A profound scholar and an orator of the first rank, William Gaston entered the House of Representatives in 1813, and delivered there one of the half dozen really great speeches which had been heard in Congress. To him belongs the honor of having unhorsed Henry Clay in debate—an achievement never before or afterward accomplished by any of his contemporaries.



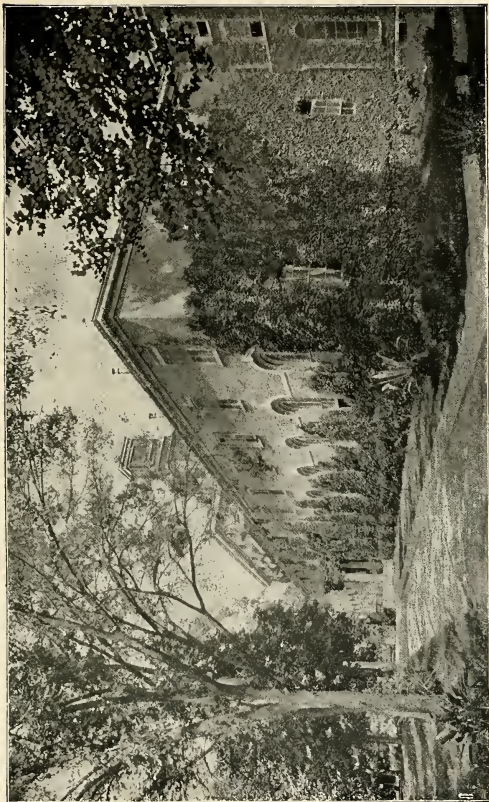
MAIN BUILDING, GEORGETOWN, ERECTED BY REV. P. F. HEALY.
In November, 1879, the main building erected by Rev. P. F. Healy was completed. It lies to the east of the structure formerly constituting the College, and connects the old North Building with the southern row.



CATHOLIC INSTITUTIONS OF LEARNING - SOUTH VIEW OF COLLEGE.
Spring Hill College, Alabama.



UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
Founded in 1841, by Very Rev. Edward Sorin, and Conducted by the Fathers of the Holy Cross.



APPROACH TO THE ROSE HILL MANOR. " THE OLD COLLEGE BUILDING, ST. JOHN'S COLLEGE, FORDHAM, N. Y.



IMMACULATE CONCEPTION CHURCH.
Connected with Boston College.



FRONT VIEW OF BOSTON COLLEGE, BOSTON, MASS.
Conducted by the Fathers of the Society of Jesus.

Catholic Institutions of Learning.



NATURAL HISTORY MUSEUM, MANHATTAN COLLEGE.



THE CAMPUS AT MANHATTAN COLLEGE.



HOLY CROSS COLLEGE, WORCESTER, MASS.



HOLY CROSS COLLEGE, WORCESTER, MASS.
A full view from the north.

Leading Catholic Institutions of Learning In The United States.



The Catholic University of America.

THE corner-stone of the new Catholic University of America was laid at Washington, D. C., May 24, 1888. The President of the United States, several members of his Cabinet, and a large number of distinguished prelates, priests, scholastics, and seminarians were present. After the conclusion of the ceremonies, Right Rev. Bishop Spalding, of Peoria, delivered an address.

The site of the university is the old Middleton property, and it is about a mile and a half from the city. It has an extensive acreage, and the land is high, dry, and rolling. The grounds face the North Capitol Street gate and front on one side of the Soldier's Home estate. From the new building a view is had of the city of Washington, with the Capitol, the Washington Monument, and a stretch of the Potomac as the most prominent features.

The project of establishing an American Catholic university is not of recent date. Twenty-one years previously the Second Plenary Council of Baltimore, treating of the all-important subject of Christian education, devoted an entire chapter to the question of the founding of a Catholic university. Finally, the Third Plenary Council, held in 1884, deeming that the time had come, appointed a committee to take practical measures looking towards that end. The project was advanced by the munificent offer of \$300,000 by Miss Mary Gwendolen Caldwell, of Louis-

ville, Ky., as a starting fund. Bishop Spalding, of Peoria, Ill., an old friend of the Caldwell family, was chosen to present the offer to the Council, and as no conditions were coupled with the gift, it was accepted, so far as the Bishops were concerned. Miss Caldwell's sister gave an additional \$50,000.

After the acceptance of Miss Caldwell's offer the Bishops of the Council found that the decisive, vivifying word of the Pope was alone needed to give the project shape and life, and this they obtained without delay. Not only was the brief readily granted, but His Holiness took a personal interest in the work, which showed that from the outset his heart was set on its realization. He also expressed his desire that the university should be and should remain thoroughly American. "I wish," he said, "that it should be founded by American means, and that it should be conducted by American brains; and if at first you have to call in the help of foreign talent in your faculties, it must be with the view of developing home intellect, of training professors who will gradually form indigenous faculties worthy of the name the university bears."

And in his brief approving of the university he says: "We, therefore, moved by a desire for your good, and consulting the best interests of the Republic, most willingly indorse your intention of founding a university. But that this university may be happily completed, and that day by day it may grow, it is necessary that it should be under the authority and protection of all the prelates of the United States, and that the administration be held by the prelates, whose duties it will be to mark out the line of studies, to enact the proper laws, to choose the professors, and to put in order whatsoever may pertain to the best government of this university. But when these things are completed it is proper that they be handed over to the examination of the Apostolic See, in order that they may receive its approbation." And a short time afterwards, in an audience given to the representatives of all the colleges of Rome, addressing his remarks to the Rector of the American College, Pope Leo earnestly said: "About the university at Washington, it is my desire that all the bishops should work together with unity and

with energy. I have confided the care of the university to them, and it would greatly grieve me did I suppose that there could possibly be among them any want of agreement and of earnestness in regard to it. Let them at once push this work to completion, and they will win for the university the support of public opinion in the United States. The honor of the American Episcopate demands it—yes, the honor of the Church in the United States and the dignity of the Holy See, which has so solemnly given this university its approval.”

From these earnest words it is evident that Leo XIII. manifests more than an ordinary interest in the American Catholic University. He also warmly endorsed the action of the great majority of the bishops in deciding that the university should be located at Washington, being convinced that from no other centre could it exercise its beneficent action as from the National Capital. This was why the bishops chose Washington in preference to any other city, in addition to the fact that the students in that city would have the advantage of consulting and visiting the Congressional Library, the museums, art galleries, and other places of instruction.

The University will not in any wise interfere with the other Catholic colleges or institutions of learning. It will belong to a higher sphere, and will begin where they leave off. On any lower level there would be no reason for its existence. It started with the faculty of divinity, and will develop by degrees, and will add on the other faculties as circumstances and popular appreciation make it possible.

The branches outside of divinity that will be taught in the new university will embrace philosophy, law, medicine, natural science, mathematics, *belles-lettres*, history, and ancient and modern languages.

It was recognized that philosophical studies must constitute the essential characteristic of the University work; but, in order to meet the practical demand of the American people, it was decided that especial care should be shown in the organization of the School of Science, and this particularly in regard to its practical reference to engineering in its various departments. It was

concluded that in a few years, the School of Science would be so organized as not only to form specialists in mathematics, physics, chemistry, and natural sciences, but also to turn out men thoroughly equipped in civil, electrical, and mining engineering.

The committee on organization was constituted a standing committee with whom the Rector is to confer in regard to the selection of professors, the final approval being always given by His Eminence Cardinal Gibbons as chairman of the board of directors.

The institution will not be closely modelled after any other university, but will aim to combine and incorporate the best features of all. It will take the highest standards and the best systems that experience has devised and adapt them to American needs.

The University is open to all who are able or anxious to profit by it. Students who have graduated from colleges can there listen to the most eminent lecturers that can be secured, who will treat not of the elements of learning, but of the philosophy of the various sciences. The professorial chairs will also be open to all, laymen and clerics—no other condition being imposed than the test of merit.

The divinity building cost \$175,000, but it will require a million dollars to wholly establish and equip this department. The total cost of the University is estimated at \$8,000,000. Not a dollar of debt will be contracted. Neither is the University to be built with the pennies of the poor. It is intended to make the rich build it. They will especially profit by it, and the Bishops think the poorer portion of the Catholic community have calls enough upon them for other purposes.

When completed the edifice will consist of a centre building 55 by 57 feet and five stories in height, with wings on either side 105 by 45 feet each and four stories in height. The total frontage will be 265 feet, and, with the return wings at either end, the total depth 160 feet. The interior of the divinity building, is thus described: The public rooms are located on the first floor, and consist of an entrance hall 15 feet wide, a corridor 14

feet wide the whole length of the building, which opens into four parlors *en suite* in the centre building, a lecture-room seating 300 persons, three class-rooms, a prayer hall, refectory kitchen, recreation-room, reading-room, and library. The latter is in the basement of the chapel. The latter consists of a nave 26 by 60 feet and semicircular sacristy 18 by 26 feet. The ceiling is ribbed and barrel-arched. Ten side altars are placed in alcoves on each side of the nave. The library contains shelving for 10,000 volumes, which can be doubled in capacity by adding cases in a gallery. The second, third, and fourth floors are devoted to the living accommodations for the professors and students, two rooms being allowed to each—sitting-room and bedchamber.

The total accommodations are : For the Rector and professors, twelve double rooms ; students, sixty-four double rooms ; and three rooms for guests. The grand staircase in the centre of the room ascends in double and return flights in a hall twenty-nine feet square, and at the ends of the wings is a fireproof staircase of stone and brick. The building is designed in the Romanesque style of architecture, and is built of red brick, trimmed with brown sandstone, on a basement story of granite.

We cannot more appropriately conclude this sketch of the new Catholic University of America than by quoting the following extracts from Bishop Spalding's admirable address on the occasion of the laying of the corner-stone.

Of the Catholic Church in America he said :

" All observers remark its great development here—the rapid increase in the number of its adherents, its growth in wealth and influence, the firm yet gentle hand with which it brings heterogeneous populations under the control of a common faith and discipline, and the ease with which it adapts itself to new conditions and organizes itself in every part of the country. It is not a little thing, in spite of unfriendly public opinion and of great and numerous obstacles, in spite of the burden which high achievements impose and of the lack of easy and supple movement which gathering years imply, to enter new fields, to bend one's self to unaccustomed work, and to struggle for the right to

live, in the midst of a generation heedless of the good and mindful only of the evil which has been associated with one's life. And this is what the Catholic Church in America has had to do and has done with a success which recalls the memory of the spread of Christianity through the Roman empire. It counts its members here by millions, while a hundred years ago it counted them by thousands, and its priests, churches, schools, and institutions of charity it reckons by the thousands, while then they could be counted hardly by tens. And public opinion, which was then hostile, is no longer so in the same degree. Prejudice has not, indeed, ceased to exist; for, where there is question of religion, of society, of politics, even the fairest minds will not see things as they are, and the multitude, it may be supposed, will never become impartial; but the tendency of our life and of the age is opposed to bigotry, and, as we lose faith in the justice and efficacy of persecution, we perceive more clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United states."

THE CHURCH IN THE FUTURE.

Of the Church in the future he said :

"But, like the old, the Church can look to the past; like the young, she can look to the future; and if there are Catholics who linger regretfully amid glories that have vanished, there are also Catholics who, in the midst of their work, feel a confidence which leaves no place for regret; who well understand that the earthly environment in which the Church lives is subject to change and decay, and that new surroundings imply new tasks and impose new duties. The splendor of the mediæval Church, its worldly power, the pomp of its ceremonial, the glittering pageantry in which its pontiffs and prelates vied with kings and emperors in gorgeous display, are gone or going, and, were it given to man to recall the past, the spirit whereby it lived would be still wanting.

“But it is the mark of youthful and barbarous natures to have eyes chiefly for the garb and circumstances of religion ; to see the body only and not the soul. At all events the course of life is onward, and enthusiasm for the past cannot become the source of great and far-reaching action. The present alone gives opportunity, and the face of hope turns to the future, and the wise are busy with what lies at hand, with immediate duty, and not with schemes for bringing back the things that have passed away. Leaving the dead with the dead, they work for life and for the living.”

The Catholic University of America, at Washington, D. C., desiring to encourage good work among the students of Catholic colleges, has established a number of special scholarships and assigns to each college which grants the degree of A. B., one of the scholarships thus established under the Faculty of Philosophy, the Faculty of Law, or in the School of the Technological Sciences.

GEORGETOWN UNIVERSITY, D. C.

GEORGETOWN UNIVERSITY consists of the College, the School of Medicine (which includes a school of Dental Surgery), and the School of Law. The College comprises three distinct departments, viz.: The Graduate School, the Collegiate or Undergraduate Department, and the Astronomical Observatory. Each School or Department is under the direction of its own Dean, and each Faculty has the power of legislating on its own affairs, but this power can be exercised only in subordination to the President and Directors of the University, and subject to their approval.

The foundation of Georgetown College was projected as early as the year 1785, when the Rev. John Carroll, afterward the first Archbishop of Baltimore, formed the plan and proposed it to his associates. On November 13, 1786, the Corporation of Roman Catholic Clergymen, in the Chapter held at Whitemarch Md., took action in the matter. In 1788 the erection of the first

building was undertaken. Students were not received before 1791. Upon the reorganization of the Society of Jesus in Maryland, in 1805, the College was transferred to the Fathers of that Society, under whose control and direction the University still remains. On March 1, 1815, the power of granting degrees was conferred by an Act of Congress; and in 1833 the Holy See empowered Georgetown College to confer, in its name, degrees in Philosophy and Theology. The next step in the development of the College was the erection and equipment of a complete Astronomical Observatory, in 1842. In the following year the formal incorporation of the Institution was effected by Act of Congress. The School of Medicine was opened in 1851, and the School of Law in 1870. The Graduate School was in existence as early as 1856. The Dental School was opened in 1901.

Georgetown College is situated on Georgetown Heights, two and one-half miles distant from the Capitol, overlooking the City of Washington, and the Potomac River, and commanding one of the noblest views in the world. The site is singularly healthful, and the climate exceptionally soft and mild. The College buildings are seven in number, exclusive of the Observatory, and present an aggregate frontage of about eight hundred feet. They are surrounded by grounds comprising seventy-eight acres, a large part of which is occupied by the "Walks" whose sylvan beauty has made them famous.

The exacting and comprehensive nature of the course of studies pursued are seldom equaled even in the larger colleges of the country. This is especially true of the Scientific department. The Library contains nearly one hundred thousand volumes, among them being many rare, curious and unique works.

In its location at the Capitol of the nation, Georgetown University enjoys advantages, which can hardly be over estimated, and which must necessarily increase with the growth of the country, in the unparalleled educational equipment in the great scientific collections and libraries of the Government. By the authority of Congress all such facilities for research and illustra-

tion in the Governmental collections are made accessible to the scientific investigators and students of institutions of higher learning in the District of Columbia. The system of studies is based on that followed by the Society of Jesus, and sustained by three centuries of experience and success, by that greatest of teaching bodies.

The educational system of the Society of Jesus, as elaborated in the *Ratio Studiorum*, is thus briefly summarized by one of the Fathers of the Society: Education is understood by the Fathers of the Society in its completest sense, as the full and harmonious development of all those faculties that are distinctive of man. It is not, therefore, mere instruction or the communication of knowledge. In fact, the acquisition of knowledge, though it necessarily accompanies any right system of education, is a secondary result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development.

Understanding, then, clearly, the purposes of education, such instruments of education, that is, such studies, sciences or languages, are chosen as will most effectively further that end. These studies are chosen, moreover, only in preparation, and in such numbers as are sufficient and required. A student who is to be educated will not be forced, in the short period of his college course and with his immature faculties, to study a multiplicity of the languages and sciences into which the vast world of modern knowledge has been scientifically divided. If two or more sciences, for instance, give similar training to some mental faculty, that one is chosen which combines the most effective training with the largest and most fundamental knowledge.

The purpose of the mental training given is not proximately to fit the student for some special employment or profession, but to give him such a general, vigorous and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life. While giving the mind stay, it tends to remove the insularity of thought and want of mental elasticity, which is one of the most hopeless and disheartening

results of specialism in students who have not brought to their studies the uniform mental training given by a systematic college course. The studies, therefore, are so graded and classified as to be adapted to the mental growth of the student and the scientific unfolding of knowledge; they are so chosen and communicated that the student shall gradually and harmoniously reach, as nearly as may be, that measure of culture of which he is capable.

It is fundamental in the system of the Society of Jesus that different studies have distinct and peculiar educational values. Mathematics, the Natural Sciences, Language and History are complementary instruments of education to which the doctrine of equivalence cannot be applied. The specific training given by one cannot be supplied by another.

Furthermore, Language and History have always been held in esteem as leading factors in education. Mathematics and the Natural Sciences bring the student into contact with the material aspects of nature, and exercise the inductive and deductive powers of reason. Language and History effect a higher union; they are manifestations of spirit to spirit, and by their study and for their acquirement the whole mind of man is brought into widest and subtlest play. The acquisition of Language especially calls for delicacy of judgment and fineness of perception, and for a constant, keen, and quick use of the reasoning powers. A special importance is attached to the classic tongues of Rome and Greece. As these are languages with a structure and idiom remote from the language of the student, the study of them lays bare before him the laws of thought and logic, and requires attention, reflection and analysis of the fundamental relations between thought and grammar. In studying them the student is led to the fundamental recesses of language. They exercise him in exactness of conception in grasping the foreign thought, and in delicacy of expression in clothing that thought, in the dissimilar garb of the mother-tongue. While recognizing, then, in education the necessity and importance of Mathematics and the Natural Sciences, which unfold the inter-dependence and laws of the world of time and space, the Jesuit system of education

has unwaveringly kept Language in a position of honor as an instrument of culture.

Lastly, the system does not share the illusion of those who seem to imagine that education, understood as an enriching and stimulating of the intellectual faculties, has a morally elevating influence in human life. While conceding the effects of education in energizing and refining imagination, taste, understanding and powers of observation, it has always held that knowledge and intellectual development of themselves have no moral efficacy. Religion only can purify the heart, and guide and strengthen the will.

The Jesuit system of education, then, aims at developing, side by side, the moral and intellectual faculties of the student, and sending forth to the world men of sound judgment, of acute and rounded intellect, of upright and manly conscience. And since men are not made better citizens by the mere accumulation of knowledge, without a guiding and controlling force, the principal faculties to be developed are the moral faculties. Moreover, morality is to be taught continuously; it must be the underlying base, the vital force supporting and animating the whole organic structure of education. It must be the atmosphere the student breathes; it must suffuse with its light all that he reads, illumining what is noble and exposing what is base, giving to the true and false their relative light and shade.

In a word, the purpose of Jesuit teaching is to lay a solid substructure in the whole mind and character for any superstructure of science, professional and special as well as for the building up of moral life, civil and religious.

On February 20, 21, and 22, 1889, Georgetown College celebrated its first centenary, with marked *éclat*. The President, members of his Cabinet, representatives from the diplomatic corps, delegates from other institutions of learning, and a host of distinguished visitors and alumni attended the splendid festivities, the success of which elicited unqualified praise and admiration. Everything betokened prosperity, active and zealous effort to raise the course of studies, and the means of inculcating them to the highest point of excellence. Many practical proofs

bespoke the increasing attachment to their *Alma Mater* of those who, in by-gone days, enjoyed her care; and everything gave earnest of the general confidence felt in Georgetown University as the oldest and greatest Catholic educational institution in the United States.

THE ST. LOUIS UNIVERSITY, St. Louis, Mo.

ON Saturday, May 31, 1823, a little band of missionaries from Whitmarsh, Maryland, after a long and tedious journey through the wilderness, reached the then frontier town of St. Louis. They were not altogether strangers to the country, for one hundred and fifty years before that date, in 1673, the frail canoe of one of their brethren, the intrepid and saintly Marquette, on his historic journey southward, had glided by the spot on which they stood, and it was one of the members of that same Society to which these missionaries belonged. The venerated Sebastian Meurin, who, in 1766, was the first Catholic priest to minister to the spiritual wants of the founder of St. Louis, Laclede, and his little band of hardy pioneers.

For nigh two hundred years the members of their Society had labored for the good of the savages who roamed the plains of Illinois, and tracked the deer in the thickets of Missouri, and it was to continue the unselfish and heroic work of this same apostolate that these missionaries had come from far-off Maryland. Such were the founders of the St. Louis University.

The first beginnings of the university were made at Florissant, Mo., in the following year, 1824, when a log schoolhouse was built for the education of the Indians in the neighborhood; but after struggling for a precarious existence until 1828, this school was with reluctance abandoned. The white students, in number about fifteen, were transferred to the newly-built college in St. Louis, where classes were opened in 1829.

The institution was incorporated as a university under the Act

of the Legislature of the State of Missouri, December 28, 1832, and was empowered to confer degrees and academic honors in all the learned professions, and generally "to have and to enjoy all the powers, rights and privileges, exercised by literary institutions of the same rank." The first regular faculty under the charter was organized on April 4, 1833. The Schools of Philosophy and Theology were first opened in 1858; and in 1888 the university was removed to its present site on Grand avenue, Lindell and West Pine boulevards. The university comprises the College, Academy, Commercial Department, Military Science, School of Philosophy and Science, and the School of Divinity. The library is a well-selected collection of forty-two thousand volumes, covering the field of literature, theology, philosophy and science. In addition there are libraries in the Faculty of Theology, Philosophy and Science, besides the Library for the Undergraduates. The Military Department is under the direction of a United States Army officer, and the arms and accoutrements are supplied by the Government.

Thus, without State aid of any kind, with no endowments for building or equipment, with no resources but the moderate tuition of its students, the St. Louis University has survived the struggles of its earlier existence, and has grown apace with the city, with whose feeble beginnings it has been so closely identified; and when material aid is added to the self-sacrifice and devotion to Christian education which has signalized its promoters, it will compare favorably with other and more favored institutions of the kind.

NOTRE DAME UNIVERSITY, Indiana.

THE University of Notre Dame was founded in 1842 by the Very Rev. Edward Sorin, afterward Superior-General of the Congregation of the Holy Cross, a religious society or order that had been formed a few years previously at the City of Mans,

France. In an act approved January 15, 1844, the Legislature of Indiana gave the university power to grant degrees in the liberal sciences, and in law and medicine, as is customary in other universities in the United States.

When Rev. Father Sorin, on November 26, 1842, first stood on the little clearing on the banks of St. Mary's Lake, and looked out over the snow-covered landscape where now rise the many walls and towers of Notre Dame, the scene that spread before the eyes of the young priest, save the spot of clearing, about ten acres, and the surface of St. Mary's and St. Joseph's Lakes, consisted of primeval forest. To these ice-bound lakes and to this snow-covered forest the zealous priest of the Holy Cross, attended by six brothers, had come to found a seat of learning. Such is religious enthusiasm. Such is inspired faith in the direct protection of Almighty God. With God all things are possible; without Him, nothing. This truth we all profess. Father Sorin and his little band felt it; it was the inspiration of their lives.

The spot chosen was the scene of the French missionaries more than a hundred and fifty years before. In 1830, Father Stephen T. Badin, the proto-priest—the first ordained within the territory of the United States—built a chapel there among the Pottawattomies bought a section of land, which, conveyed to the Bishop of Vincennes, through him was dedicated in the interests of education to the Church, and is now the seat of the University of Notre Dame. The buildings already on the ground were the log cabin erected by Father Badin, 24 x 40 feet, the ground floor of which answered as a room for the priest, and the story above for a chapel. In addition to this there had been added a few years previously, a little frame building of two stories, somewhat more habitable, in which resided a half-breed Indian with his family, who acted as interpreter when necessary.

The total amount of money to the credit of the young community on their arrival at Notre Dame, including money collected by the Bishop and still in his hands, and a small amount sent from Europe, was less than \$1,500. With this, aided by their own labors and what help they could obtain from the people of the

neighborhood, they made their plans for the college, Church and novitiate, all of which seemed absolutely necessary, even for the purpose of making a beginning. The college must be done in order to hold the land; and accordingly that was first considered. The building erected is the present square brick building at the edge of St. Mary's Lake, known as the Farm House. It served its collegiate purposes for nearly a year, for here the first students were received and the first classes organized. It may, therefore, although at first built to serve a temporary purpose, be called the original college building of Notre Dame. The first student was the same boy who led Father Sorin through the woods from South Bend to the lake, Nov, 26, 1842. He afterwards became the wealthy wagon-maker of South Bend, Alexis Coquillard. The humble beginnings of Notre Dame, the magnificent institution of to-day, is further illustrated by the fact that the terms per quarter for students in the college, for tuition, board, washing and mending, were eighteen dollars. Indeed, it is related, as an indication of the poverty and simplicity of those days, that Father Sorin and Father Cointet for a long time had but one hat and one pair of boots between them; so that when Father Sorin was seen with the hat, it was known that Father Cointet was in the college; and when Father Cointet had the hat, starting for the missions, it was certain that Father Sorin was in his room.

The college building proper, was begun, Aug. 1843, and was ready for occupancy in June, 1844. The building erected left the little community heavily in debt. Indeed, this remained the chronic condition of the institution for years. On several occasions, it is related, Notre Dame was on the point of being sold for debt. One day the farm horses were taken out of the stables and sold by a creditor. Another time there was not a morsel of food in the house. The unexpected arrival of a gift of money from a stranger prevented the students from going to bed supperless.

In 1844, a charter was also obtained for the Manual Labor School, in which boys are taught useful trades and at the same time receive a good English education. In connection with this

school, and indeed as parts of it, were erected the various shops needed in the work of the community; carpenter, cabinet, blacksmith, shoemaker, tailor, etc. Boys were also taught bricklaying, gardening and farming, until the hum of industry was heard on every side. In 1853, so prosperous had become the university, and so great the need of more room, that the two wings originally designed, each 40 by 60 feet, were added to the original central building.

On the coming on of the war for the Union, the character of the growing community was put to a new test. With true religion and a correct system of education, goes also love of country. But the sons and daughters of the Holy Cross were equal to the test. It is, therefore, no cause of surprise that Notre Dame took so active a part in the war. There was, perhaps, not a battle-field during the four years of that strife on which the blood of students of Notre Dame was not shed for the Union cause, which they felt to be also the cause of liberty, equal rights, and good government. From Notre Dame no less than seven priests went as chaplains in the army. Of these patriotic chaplains of the Holy Cross, three contracted diseases from exposure, which ended in death.

One result of the war was the great influx of students from the border states. The two hundred limit was soon reached and passed. Then came three, four and five hundred students who passed for admittance, until it became apparent that the enlarged college edifice of 1853, ample as it then seemed, was altogether inadequate for the present needs. Accordingly, in 1865, preparations were made to erect a larger and more modern structure. There was then an urgent demand manifested for educated young men in commercial pursuits, and Notre Dame, in complying with this demand, soon began to send out these graduates in large numbers. This development of the commercial course was of the utmost value to the university at that time; and the superior character of the young men graduated did very much to make the institution known, and to bring in a high class of students also for the other collegiate courses. Then, also, was first established and developed the scientific

course of studies, as distinguished from the classical course. In June 1865, the old building was taken down, and in May, 1866, the new edifice was dedicated by Archbishop Spalding of Baltimore.

In May, 1865, Father Sorin carried into effect a design which he had long meditated, in beginning the publication of a periodical, in honor of the Blessed Virgin, Mother of God. The new Journal was named the *Ave Maria*. The *Ave Maria* has become one of the great religious journals of the world, circulating not only in this country, but in every corner of the globe wherever the English language is spoken by devout Catholics. The *Ave Maria* has been in some respects as great a work for the advancement of the interests of religion and literature, as has been the university itself.

Suddenly, and without a note of warning, on April 23, 1879, the University, with priceless treasures, was burned to the ground. But by the end of a year, there rose from the ashes even a stronger, fairer, nobler Notre Dame than that which had passed away. On June 20, 1883, the corner-stone of Science Hall was laid by Right Rev. John A. Waterson, Bishop of Columbus, and shortly after were erected Mechanics' Hall, or Institute of Technology, and the Astronomical Observatory. In the Memorial Hall of Bishops is a unique collection that commends itself to the interest of all who love and venerate the good men who have ruled over American dioceses. It includes life-size paintings, crayons, engravings, miniatures on ivory, busts and casts of all the bishops and archbishops who have held dioceses within the present limits of the United States. Besides the portraits, there is also an extensive collection of autograph letters and original documents written by the prelates; bound books, pamphlets and pastorals published by them; manuscripts relating to their histories, and printed volumes containing their biographies. In large, glass-covered cabinets are displayed wonderful collections of mitres, croziers, episcopal rings, gold chains, pectoral crosses, and other articles used by our bishops, archbishops and cardinals. This is the first attempt ever made in any country to illustrate a nation's whole episcopacy by a

monument of this description. Of even greater importance, from a historical point of view at least, is the collection of precious manuscripts in connection with the Bishops' Memorial Hall.

The University of Notre Dame is one of the most, if not indeed, the most progressive Catholic educational institution in America. Its growth of recent years has been marvelous. Not only with respect to the number of students upon its rolls is this true, but chiefly in the means adopted to meet the requirements arising from this increase. The high standard of studies in each department of the university has been steadfastly maintained, and the tendency is to raise it still higher by the introduction of the newest features of the best educational systems of the world. Thoroughness in each course is aimed at, and to achieve this, approved methods are tried and new names added to its already brilliant galaxy of educators.

MOUNT ST. MARY'S COLLEGE, Emmitsburg, Md.

MOUNT St. Mary's College was founded in 1808 by Rev. John Dubois, afterward Bishop of New York. In 1812 Rev. Simon G. Bruté, afterward the first Bishop of Vincennes, was associated with the founder in conducting the college. A new college building was completed in 1824; but in June of that year it was destroyed by fire. A larger building was erected and occupied in 1826. The college obtained its first charter from the Legislature of the State of Maryland in 1830, during the presidency of Rev. John B. Purcell, afterward Archbishop of Cincinnati. From the year 1838 to 1871, Very Rev. John McCaffrey, D. D., presided over the college.

During the first century of its existence many men distinguished in Church and State have been educated at Mount St. Mary's College. Since its foundation, there has been maintained, in connection with the college, an Ecclesiastical Seminary for the education of missionary priests.

The institution is under the direction and control of an association of clergymen, and in addition to the clergy, there are in the faculty several eminent lay professors. The number of teachers and tutors furnished by the Seminary is such that classes are limited in membership, so that more than ordinary attention can be given to each pupil. The material interests of the college are under the control of a Board of Directors of which the Archbishop of Baltimore, by virtue of his office, is President.

The college buildings are situated on high ground at the foot of the Maryland range of the Blue Ridge Mountains. The location is pleasant, healthy and convenient of access. The vicinity of the college is a pleasant summer resort. The buildings are substantially constructed of stone, and the college possesses all that could be desired in the matter of health and comfort. The Domestic department and the Infirmary are under the care of the Sisters of St. Francis. The course of studies, which must be followed by those who desire to take the degrees, embraces the Latin and Greek languages, French (or German, at the option of the student), Mental and Moral Philosophy, Logic, Mathematics, Chemistry, Natural Philosophy, Geology, Rhetoric and Literature, History, Christian Doctrine and Elocution.

The study of Chemistry, Astronomy and other sciences are facilitated by an excellent apparatus, a chemical laboratory and an extensive mineralogical collection. There are also academic and business courses, and a special three years' course for the benefit of students who may be preparing for a scientific career.

ST. IGNATIUS COLLEGE,

San Francisco, Cal.

ST. IGNATIUS COLLEGE, an excellent educational institution with literary, scientific and philosophical courses of study, was founded in 1855, and was incorporated by the State of Cali-

fornia, April 30, 1859, with authority to confer academical degrees, with "such literary honors as are granted by any university in the United States." The college is conducted by the Fathers of the Society of Jesus. In order to help those whose parents wish them to enter the Academic course, two preparatory classes are attached to the college. A Commercial course has also been introduced to run through the period of the Academic course.

ST. JOHN'S UNIVERSITY, Collegeville, Minn.

ST. JOHN'S UNIVERSITY, conducted by the Fathers of the Order of St. Benedict, is the oldest and largest Catholic institution of learning north of St. Louis and west of Chicago. It was founded in 1857, in which year the Territorial Legislature of Minnesota granted a charter constituting the Order of St. Benedict a body corporate and politic, with authority to establish "St. John's Seminary." The institution, however, became better known under the name of "St. John's College." In 1869, the State Legislature empowered it to confer all University degrees, and on June 16, 1878, his Holiness Pope Leo XIII. empowered the President of the institution to confer degrees in Theology, Philosophy, and Canon Law. In 1883, the title of the institution was changed to "St. John's University," by an act of the Minnesota Legislature.

Far removed from the busy turmoil of city life, St. John's has an ideal location for an educational institution. It is situated on the north bank of St. John's Lake, a sheet of crystal water a hundred feet deep, covering more than three hundred acres, which is studded with beautiful islands, and indented with picturesque bays teeming with fish and surrounded by the virgin forest, thus rendering it one of the most delightful of Minnesota's famous lakes. West of the College the lovely Watab meanders through field and meadow towards the north, whilst beyond its

banks the eye is greeted by picturesque hillsides. Half a mile towards the east, the great water reservoir towers on a high elevation like a relic of a medieval castle, contrasting admirably with its neighbor, the astronomical observatory; whilst beyond, primeval forests, which still cover two thousand acres of the college lands, raise their lofty crowns toward heaven. The regular grounds of the students comprise over one hundred acres, affording ample room for the extensive playgrounds, which are furnished with base ball diamonds, hand ball and lawn tennis courts, as well as for delightful, shady walks. The main buildings form a vast square measuring 260 feet on each side, with a wing 40 by 100 feet extending the east front. They average five stories in height and cover an area of seven thousand yards. The astronomical observatory stands on the hill east of the main building. It has a revolving dome, a transit room and a computing room, and is well equipped with all necessary instruments.

The courses of study are the usual undergraduate university courses; the Classical and the Scientific, each of which is divided into an Academic and a Collegiate department. There is also a Commercial Course, an Ecclesiastical Seminary, a department preparatory to the various courses and a Winter School for the benefit of young men who are unable to attend college, except during the winter months.

THE CREIGHTON UNIVERSITY,

Omaha, Neb.

THIS university is named after Mr. Edward Creighton, who had proposed in life to form a FREE institution of learning, but died intestate, November, 1874, before making provisions for the fulfillment of his project. His wife, Mrs. Mary Lucretia Creighton, inheriting both his fortune and his noble purpose, determined to carry out her husband's wish, but did not live to behold its realization. But in her last will and testament, dated Septem-

ber 23, 1875, she made provision for the carrying out of the work. In accordance with a clause of the will, the entire property and securities were duly conveyed by the executors, Messrs. John A. Creighton, James Creighton and Herman Kountze, to the Right Rev. James O'Connor, D. D., Bishop of Omaha, July 1, 1878, and to his successors in office. Bishop O'Connor, under an Act of the Legislature of the State of Nebraska, vested the property and securities in a corporation, to be known as the Creighton University, appointing five members of the Society of Jesus to constitute the Board of Trustees, Aug. 14, 1879. The project met with unexpected success, thanks to good friends, and in particular to Hon. John A. Creighton and his wife, both of whom generously seconded the noble purpose of the original founders, and by large benefactions carried on the good work to a development which without their munificence would have remained an impossibility. In the establishment and development of the Scientific department, Hon. John A. Creighton was generously seconded by Hon. John A. McShane. The Astronomical department can justly lay claim to having one of the best equipped students' observatories in the country, while the Classical department offers a course of studies superior to that of the large non-Catholic Universities, though they are more richly endowed and have a larger clientage to draw upon for higher studies.

The Medical department, in building, apparatus, staff of professors and clinical advantages stands unrivalled in the West. Its appointments are all modern. Besides a free dispensary at the college and a share of the advantages offered by the hospitals of Omaha and Council Bluffs, it enjoys the exclusive use of the clinical material furnished by St. Joseph's Creighton Memorial Hospital, which is by far the largest and best in the West and has as many patients in a year as all the other hospitals of the city combined. A large operating building adjoining the hospital is in constant use, affording an abundance of opportunities to the students.

Tuition is entirely free during the seven years of the classical course, which is open to students from any one of the States of the Union.

ST. FRANCIS COLLEGE, **Brooklyn, New York City, N. Y.**

THIS institution was opened for the admission of students in October, 1859. It was incorporated by the State Legislature in 1868. In May, 1884, it was chartered and empowered to confer such literary honors and degrees as are granted by the other colleges and universities of the United States. It is under the direction of the Brothers of the Order of St. Francis.

The course of studies pursued in the college embraces Literature, Rhetoric, Poetry, Elocution, History, Mathematics, Astronomy, Physiology, Botany, Zoology and Geology, the Greek and Latin, French, Spanish, Italian and German languages, Logic, Metaphysics and Ethics.

In the Academic Department, Latin, Greek, French or German, Mathematics, English, Roman, Greek and American History, English Literature and English Classics, Civics, Natural Philosophy and Chemistry are taught as approved by the Regents of the University of the State of New York. The Academic and Commercial departments, under the title of St. Francis Academy, was regularly chartered as an Academy by the Regents of the University, May, 1902.

ST. JOHN'S COLLEGE, **Fordham, New York City, N. Y.**

THIS well-known institution is situated in the extreme northern section of New York City. The property is a part of the old Dutch village of Fordham in Westchester County. In 1639, two hundred years before the foundation of the college, three Indian sachems sold to the Dutch West India Company all the land which is included between the Harlem and Bronx rivers, as far north as the present city of Yonkers. About 1690, this land, after having passed through the hands of various owners, was

divided into several farms, and one of these farms, thereafter known by the name of Rose Hill, now forms the College estate. The original Rose Hill Manor House, destroyed in 1897, after an existence of more than two hundred years, was the scene of many distinguished gatherings in the days of the Revolution, and was often visited by General Washington.

In 1839, the Rose Hill property, containing ninety-seven acres, was purchased for \$30,000 by Bishop John Hughes, then Coadjutor Bishop of New York. In addition \$10,000 were spent in fitting out the place for college purposes.

The college was formally opened on June 24, 1841, and studies were begun the following September with six pupils. The administration was in the hands of secular priests until June, 1846. During this time, the college had a brilliant gathering of men for its faculty and directors. In the first place, its founder, Bishop John Hughes, later the first Archbishop of New York, was distinguished alike as a churchman and a patriot. Rev. John McCloskey, later Archbishop of New York, and the first American Cardinal, was the first president; Rev. James Roosevelt Bayley, later Archbishop of Baltimore, was the third president; Rev. David Bacon, later Bishop of Portland, was a director. The faculty included: Rev. Ambrose Manahan, a distinguished priest and writer; Rev. John J. Conroy, later Bishop of Albany; Rev. F. P. McFarland, later Bishop of Hartford; Rev. Bernard McQuaid, afterward Bishop of Rochester.

On April 10, 1846, the Act of Incorporation was passed by the New York Legislature, raising the college to the rank of a university, with the power to grant all degrees usually granted by any other university. In the same year the college was purchased by the Fathers of the Society of Jesus for the sum of \$40,500. Subsequently, upon the removal of the Seminary in 1860, that portion was also purchased for the additional sum of \$45,000, making an aggregate of \$85,500. Since then more land has been acquired, but about thirty acres of the original property, lying along the River Bronx, were purchased by the city authorities for park purposes.

The first Jesuit President, Rev. Augustus Thebaud, with the

other members of the early Jesuit faculty of St. John's, came from old St. Mary's College, in Marion County, Kentucky. With this identity of directors and faculties, St. Mary's College, founded in 1820, and incorporated with all the powers of a university, was the Mother of the present St. John's College.

The college estate now embraces seventy acres. Immediately adjoining, on the east, are the grounds of the New York Botanical Gardens, in the Bronx Park; on the south, the New York Zoological Gardens, also in Bronx Park. A mile to the west flows the Harlem River, and farther away, the Hudson River. The country for miles around is most picturesque. The climate is notably healthy. Vast reaches of lawns, rows of noble trees, and rich farm lands, surrounding the college buildings, present an ideal rural scene and afford the seclusion necessary for a seat of learning.

The second Rose Hill Manor House, a large, square, stone building, was erected in 1838, and contains the offices of the President and Treasurer, and the reception rooms. Attached to it are two wings, which furnish a College Hall with a seating capacity of 700, and Armory, Wardrobe, Music-Room, and sixteen large rooms for the Infirmary. These three buildings have a combined length of 245 feet.

Two massive five-story stone buildings, one 136 feet by 60 feet, the other 140 feet by 60 feet, contain the Recreation-Rooms and Gymnasium, Reading-Room, Study Hall, Class-Rooms and Dormitory, of the First and Second Divisions of the students, respectively.

Similar accommodations for a third division of the students embracing the youngest boys, are furnished by St. John's Hall a four-story stone building, 106 feet by 40 feet. This was formerly the Diocesan Seminary.

St. John's Chapel, built of stone, 120 feet by 47 feet, is richly frescoed, and contains six valuable stained-glass windows.

Science Hall, a three-story stone building, 123 feet by 50 feet, contains the Lecture Rooms for Physics and Chemistry, the general and private Laboratories, the Cabinet, Museum, and students' Library.

Faculty Building, also of stone, with five stories, 170 feet by 50 feet, contains the students' Refectory and the rooms of the Faculty. It also contains a students' Chapel, 75 feet by 50 feet, two stories high, and adorned with three beautifully carved altars and an altar screen, and with thirteen precious stained-glass windows.

All of these buildings are heated by steam and lighted by electricity, both supplied by the college plants.

Ample facilities for bathing are provided at the college.

Surrounding the buildings of each division are extensive playgrounds arranged for out-door sports.

There is also a large and well-appointed Infirmary under competent charge.

St. John's College includes four departments under the same management: the College, which furnishes the usual four year course of studies leading to the degree of Bachelor of Arts; the Academic department, which furnishes a four year course of studies, so graded as to form a preparation for the College course; the Grammar department, intended for younger students, who are not prepared to begin the study of classics; and the Commercial department, which affords facilities for a thorough training in all the branches of a complete business education.

The method of instruction followed in all the classes is that prescribed by the *Ratio Studiorum* of the Institute of the Society of Jesus. It was the result of fifty years of experience and observation and has been in Jesuit schools for more than three hundred years.

The aim of St. John's College is to afford a complete liberal education by developing and training the mind and heart. It is not merely to prepare young men for professional studies. It supposes that in business life, no less than in the professions, a young man needs habits of attention, application, accuracy. These habits are developed and strengthened by the course of studies. Though the college does not undertake to instruct the student in actual business practice, it does undertake so to discipline his mind as to enable him afterward to learn such practice with double facility and precision, and to carry into

business life an increased mental activity and formed habits of orderliness.

The College Library contains forty thousand volumes, among which are counted rich collections of works on history and of periodical literature. It possesses, also, the famous Gambosville Library, which, for works on ancient and modern art is the largest and most valuable collection in the country.

Besides the College Library there is also the circulating Library containing over ten thousand volumes, specially adapted to the needs of the students. Connected with it is a large and attractive reading-room, supplied with all conveniences for consultation and private work.

As St. John's College, Fordham, is registered by the University of the State of New York among the highest in grade, its graduates receive all the privileges and exemptions accorded to the graduates of such college. In accordance with an Act of Congress, an officer of the United States Army is detailed for duty at the college as Professor of Military Science and Tactics. The War Department furnishes the college with necessary arms and equipments.

ST. XAVIER COLLEGE,

Cincinnati, O.

THIS institution was established Oct. 17, 1831, by the Right Rev. Edward D. Fenwick, D. D., first bishop of Cincinnati, under the name of the "Athenæum." In the year 1840 it was transferred, by the Most Rev. Archbishop J. B. Purcell, D.D., to the Fathers of the Society of Jesus, who have conducted it ever since under the title first mentioned. It was incorporated by the General Assembly of the State in 1842. In 1869 an act was passed which secures to the institution a perpetual charter and all the privileges usually granted to universities.

The course of study embraces the Doctrine and Evidences of the Catholic Religion, Logic, Metaphysics, Ethics, Astronomy,

Natural Philosophy, Chemistry, Mathematics, Rhetoric, Composition, Elocution, History, Geography, Arithmetic, Penmanship, Bookkeeping, Actual Business, Commercial Law, the Latin, Greek, English, German and French languages. The college is provided with suitable Philosophical Apparatus, and possesses a valuable collection of Mineralogical and Geological specimens; In the department of Chemistry extensive improvements have been made, both in point of a large stock of apparatus, and of excellent facilities for work. The new Laboratory is supplied with every requisite appliance, and is used by students in Qualitative Analysis and General Chemistry; a Laboratory course in the latter being required in addition to the regular lecture and daily repetition.

The Library numbers about sixteen thousand volumes. There are also select libraries for the use of the students.

A post-graduate course of Philosophy and Literature enables the graduates to continue their philosophical and literary studies.

HOLY CROSS COLLEGE, **Worcester, Mass.**

THE College of the Holy Cross, founded in the year 1843, by the Right Rev. Benedict Joseph Fenwick, second Bishop of Boston, is the oldest Catholic college in New England. The most cherished wish of Bishop Fenwick was to establish in his diocese an institution which should furnish a secular education of the highest grade, and at the same time thoroughly imbue its students with the principles of the Catholic faith. He was aided in his first steps to realize this desire by the generosity of the Rev. James Fitton, of Boston, who in 1840 had erected near Worcester the Seminary of Mount St. James. This, with nearly sixty acres of land attached, Father Fitton presented to the Bishop in 1842, and on the site of this structure, or in its immediate vicinity, the distinguished prelate determined to lay the foundation of his college.

The fact that the site was a gift was not the only consideration that induced the bishop to erect his college upon it. The healthfulness of the location and the natural beauty of the scenery that surrounds it were controlling motives. The bishop had called the Fathers of the Society of Jesus to take charge of it. Classes were organized in the Seminary of Mount St. James on the 2d of November, 1843, and there continued until January 13, 1844, when the college building was completed. The corner-stone of the latter was laid by Bishop Fenwick, June 21, 1843. The first annual exhibition was held July 29, 1844. A few days before his death, August 6, 1846, Bishop Fenwick ceded to the Fathers full control and possession of the institution which he had founded. The buildings and grounds were transferred to the Fathers free of encumbrance. In 1849 the college applied to the Commonwealth of Massachusetts for the privilege of incorporation. The charter was not granted until 1865, when the sobering influence of the Civil War had caused all differences of opinion in regard to the college to be set aside. Meantime Georgetown College conferred the degrees on the Holy Cross College graduates. In July, 1852, the college was largely destroyed by fire, but was opened again in October of the following year, enlarged and remodelled. The old buildings, whose accommodations satisfied the students of a quarter of a century ago, have been enlarged and improved in many ways, and extensive new constructions and improvements have been made.

ST. PETER'S COLLEGE,

Jersey City, N. J.

ST. PETER'S COLLEGE, first opened, September 2, 1878, is conducted by the Fathers of the Society of Jesus, and comprises an Academic or High School Course, Collegiate and Graduate departments. It has been duly incorporated and enjoys all the privileges of a university. Its standard is that of other Jesuit colleges, and in December, 1896, the Board of Regents of the

University of the State of New York placed the college on the list of registered institutions, thereby entitling students desirous of taking up a Law or Medical course in any college subordinate to that university to many privileges in the matter of studies and examinations.

The college possesses a large supply of valuable instruments for experiments and for illustration of the scientific lectures. The Museum, or Cabinet of Natural History, contains a collection of the different metal ores, as well as geological and lithological specimens suitable for a course in Geology. The Chemical Laboratory has been fitted up in the most modern style and contains every facility for the work even of a specialist.

COLLEGE OF ST. FRANCIS XAVIER,

New York City.

THE College of St. Francis Xavier, conducted by the Fathers of the Society of Jesus and intended for day scholars only, was founded in October, 1847, and in January, 1861, was endowed by the Regents of the University of the State of New York with full collegiate power and privileges.

The first Latin school in New York City was opened over two hundred years ago, in 1683, by members of the English Province of the Society of Jesus. At that time the city, which has since grown to such size and importance, consisted of a little collection of cabins, grouped about the old fort at Bowling Green. The pupils of the Jesuit Fathers' School were called to their classes by the ringing of the bell of the old Dutch church in the fort. In 1809 a school was established on a new site on Fifth Avenue and Fiftieth Street, and was known as the New York Literary Institute. The present cathedral has been erected on the grounds of that institution.

The New York Literary Institute was followed in 1847 by the School of the Holy Name of Jesus, in the basement of the church of that name near the corner of Walker and Elizabeth Streets. After the destruction of that church by fire, January, 1848, classes were conducted for a time in the basement of St. James' Church, on James Street. Later a house was rented at No. 77 Third Avenue, between Eleventh and Twelfth Streets, while more capacious accommodations were in preparation on the present site in West Fifteenth Street. When the students entered their new quarters in September, 1850, the present name of the College of St. Francis Xavier was adopted.

The first annual commencement of the college was held at the end of the scholastic year, 1850-1851. The College of St. Francis Xavier comprises three distinct departments: the Graduate School, the College proper, and the High School department. The lectures in the Graduate School, although intended primarily for graduate students, are open to all gentlemen desirous of hearing ethical and other subjects scientifically discussed.

The Science department, which is excellently equipped, occupies one entire floor of the college building, with its lecture rooms, apparatus, cabinet and workshop.

The Museum contains an extensive collection of minerals from every explored region of Europe and America, geological specimens from all the known strata, and numerous fossil remains illustrating the crust-changes and formations going on in every epoch. The Herbarium consists of twenty-five thousand specimens of American and foreign flora.

There are, besides, in the Museum many beautiful and well-assorted corals and shells, curious Oriental, South Sea Island and Indian wares, together with a large number of foreign and rare coins, both ancient and modern.

The Library contains one hundred thousand volumes, of which fifteen thousand have been carefully selected for the use of students.

The college possesses more than thirty scholarships. The students of the various departments number over six hundred.

MARQUETTE COLLEGE,

Milwaukee, Wis.

THE educational institution known as "Marquette College," of Milwaukee, Wisconsin, was incorporated under this name and style by an act of the Legislature, March 22, 1864. The act empowers Marquette College to grant such literary honors and degrees as its trustees may deem proper. Marquette College is under the sole and exclusive control of the Society of Jesus. The course of studies is that usually followed in the Jesuit Colleges; and the equipments and facilities in the various departments are comprehensive and up-to-date.

SETON HALL COLLEGE,

South Orange, N. J.

SETON HALL COLLEGE was founded in 1856, by the Right Rev. James Roosevelt Bayley, who three years previously had been consecrated Bishop of the newly erected See of Newark. In the establishment of the new institution of learning, Bishop Bayley was ably seconded by the Rev. Bernard J. McQuaid, the first President of Seton Hall, and afterward Bishop of Rochester. The College was originally situated in Madison, New Jersey. It was named Seton Hall by Bishop Bayley, in honor of his revered and illustrious aunt, Mother Elizabeth Seton, the foundress of the Sisters of Charity in the United States. In 1860, the college was removed from Madison to its present location in South Orange, N. J.

The new property consisted of a valuable tract of land on which was a palatial marble villa surrounded by superb grounds and stately trees. The villa was adapted for a seminary, and the corner-stone of the new college building was laid in May, 1860, by Bishop Bayley. The new college was completed and ready for use at the beginning of the next scholastic term, in

September of the same year. On May 21, 1863, Bishop Bayley laid the corner-stone of the College Chapel.

During the trying days of the Civil War, when so many institutions of learning were obliged to close their doors, at least temporarily, Seton Hall not only held its own, but through the persistent energy and able management of Father McQuaid, the number of students so increased, that in 1865, the college building had to be enlarged to twice its original size.

But the new building had hardly been completed when a great misfortune overtook the institution. On January 27, 1866, a fire broke out, reducing the beautiful marble mansion to a smouldering mass of ruins. Father McQuaid bravely faced the exigencies of the occasion. Encouraged by Bishop Bayley, he rose equal to the emergency, went to work with his accustomed energy and the present seminary building, a handsome edifice, with a façade of 134 feet, was pushed forward in the face of many obstacles, and in 1867, was ready for occupancy.

Hardly had this great undertaking been accomplished, when Father McQuaid was appointed, in 1868, Bishop of the newly erected See of Rochester, New York. The Vice-President of the college, the Rev. Michael A. Corrigan, D. D., was selected by Bishop Bayley to succeed Bishop McQuaid as President. During the years of his administration, Dr. Corrigan improved and developed the material side of the institution, completed its equipment, beautified the grounds, advanced the standard of studies, and dedicated the new chapel.

In 1873, Dr. Corrigan was consecrated Bishop of the diocese of Newark. He retained the office of President of the college until 1876, when his brother, Rev. James H. Corrigan, became his successor. Owing to ill health, Father Corrigan resigned, in 1888, and was succeeded by Rev. William F. Marshall, the Vice-President, whose term of office was marked by great financial success and by increased attendance in all the departments. He resigned in 1897, and was succeeded by Rev. Joseph Q. Synnott, D. D.

In 1873, by an act of the Legislature of the State of New Jersey, the institution was incorporated, empowered to grant academic

degrees, and endowed with all the rights belonging to similar corporations by the law of the State. The college, established under the jurisdiction of the Bishop of Newark, is conducted by the clergy of the diocese, assisted by lay professors. The college property embraces about seventy-five acres. The buildings are of rare architectural beauty and contain the most modern improvements. The college library contains about forty thousand volumes, to which the students have access.

The aim of Seton Hall is to impart a good education in the highest sense of the word—to train the moral, intellectual, and physical being. The mere imparting of knowledge is looked upon as but a small part of the work of the institution. The training of the heart and the formation of character under the guiding influence of Christian principles, the awakening of the intellectual faculties, the arousing and strengthening of laudable ambition, the acquiring of habits of logical thought, correct methods of study, self-discipline and refinement, the realization, in a word, of the highest ideals of excellence in the cultured Christian gentleman—these are the ends that Seton Hall keeps steadily in view in the arduous and sacred office of educating youth.

The students are instructed in the doctrine of the Catholic Church and trained in its practices. The religious instruction is thorough and is continued throughout the entire course ; it aims at making the faith of the students an intelligent faith, and enabling them to withstand and repel the manifold attacks that their religious belief will probably encounter after their college days are ended.

THE COLLEGE OF ST. THOMAS OF

Villanova, Pa.

THE long and ripe experience of missionary work in this country, both under colonial and democratic rule, taught the Fathers of the Order of St. Augustine the need for Christian enlightenment, and the urgent demand for institutions that would not only teach,

but educate in the true sense of the word, that would build up the character of the future citizen in the true knowledge of his dignity, in the recognition of his rights, and his duties to his God and his fellow-men, and in the year 1841 the Fathers then in charge of the old historic Church of St. Augustine in Philadelphia, determined to erect, with the help of God, a Mother House for the Order in America, a place where "contemplation will prune her wings," and at the same time, "learning will trim her lamp," a seat of learning reared on the deep fundamentals of true Christian erudition. Looking around for a suitable site, they were attracted by a veritable garden spot, the present site of the Augustinian College and Mother House at Villanova. On January 5, 1842, the title to the future college property passed into the hands of the Fathers of the Order of Hermits of St. Augustine, and in September, 1843, having been placed under the patronage of St. Thomas of Villanova, the holy and learned Bishop of Valencia, Villanova entered on her educational career. On March 10, 1845, the institution was granted all the rights and privileges of a university, by the Commonwealth of Pennsylvania.

The natural position of Villanova can hardly be excelled anywhere in the country, and the advantages growing out of the location for an institution of learning cannot be overestimated. Villanova, twelve miles from Philadelphia, situated at an elevation of 465 feet above tide-water, with extensive grounds and a magnificent college campus, beautiful by nature and made attractive by art's ingenuity, has a farm of about two hundred acres attached to it, and affords all the seclusion required for student life and all that nature and the hand of man can contribute toward bodily health and contentment. The buildings are among the best erected for educational purposes. The course of studies is comprehensive and logically graded. In the sphere of discipline, no rule exists that does not regard the intellectual elevation and the moral culture of the student, no regulation that is not unreservedly demanded for the realization of the very idea of education, the building up of character, the drawing out of the powers of soul and body, and the guidance of intellect and will in pursuit of the true and the good.

St. Nicholas' Academy, a preparatory school under the same supervision, with a four years course, affords young pupils an opportunity to prepare for their future college course at Villanova.

BOSTON COLLEGE.

THIS institution, controlled and directed by the Fathers of the Society of Jesus, was chartered May, 25, 1863, by the State of Massachusetts, under the corporate title of "The Trustees of the Boston College in Boston," with power and authority to grant the usual degrees conferred by colleges in the Commonwealth. Under the Act of Incorporation, schools were opened September, 5, 1864.

It is one of the decided advantages of the system followed in this College, that the student may begin his studies in the Preparatory School which is connected with the college, and then pass on through the college course to graduation, in the same institution. This secures, besides the moral influence thus gained, a uniform and homogeneous course of teaching and training. The result of such a course of study is a continuous and normal development of the mental faculties along well-defined lines, and the possession of a clear and coherent system of principles upon which any special courses may afterwards safely rest. The course and system are practically those pursued in all institutions of learning, under the direction of the Society of Jesus; the moral and religious part of education being considered to be incomparably the most important.

There are various societies in which, under the moderatorship of college officers, the work of the class-room is supplemented, or special fields in the liberal arts are cultivated. There are some sixty scholarships, which are offered for competition whenever they are vacant.

DETROIT COLLEGE, Detroit, Mich.

DETROIT COLLEGE, under the care of the Fathers of the Society of Jesus, was founded in 1877, and incorporated April, 27, 1881, according to the general law of the State of Michigan, with power to grant such literary honors, or confer such degrees, as are usually conferred by similar colleges and institutions of learning in the United States.

When the Rt. Rev. Caspar Borgess succeeded to the See of Detroit in 1871, his first care was for the education of the young of his flock; and thenceforward he devoted his best efforts to the promotion of parochial schools and the establishment of a college. In 1877, he transferred in fee simple the church of S. S. Peter and Paul and the adjoining residence to the Jesuit Fathers on the sole condition that they should establish and maintain in the city of Detroit, a college or school for the education of youth. The college was formally opened on September 3rd of that year, the first President being the Rev. John Baptist Miége, afterward Bishop of Messenia and Vicar-Apostolic of Kansas. On June, 25, 1879, he laid down the burden of his office to take up a greater and more arduous one, and Father James G. Walshe was installed as rector. Under the new régime the works and the spirit of the first three years were continued, and improvements were made. In 1885, Father J. P. Frieden, who as Vice-president during three years had much to do with the college's success, succeeded as rector, Father Walshe having been called to work in Dublin, Ireland. In 1889, the announcement was made that Father Frieden had been appointed to the office of Father Provincial, and on the 25th he departed for St. Louis. The ex-provincial, Father Meyer, afterward assistant to the General of the Society in Rome, acted as vice-rector until 1889, when Father M. P. Dowling was appointed rector of the college.

On September 1, 1890, classes were opened for the year in the new college building, and Detroit College had found a home

worthy of the work it had accomplished, and was still to do. With increased facilities it was prepared to do still more and greater things for the cause of Catholic higher education. In 1891, the attendance reached over three hundred.

In 1893, Father Dowling was succeeded by Rev. H. A. Schapman, S. J., as president. The prosperous condition that characterized these years continued under the rule of his successor Rev. James D. Foley, S. J., who became rector in December, 1897. Father Foley at once gave a new impetus to higher education in Detroit by means of "founded scholarships," obtained from generous friends of the institution. Under Father Foley, too, was celebrated with great pomp and splendor the golden jubilee of the Church's consecration and later still the bi-centenary of Catholicity in Detroit.

To encourage others to imitate the good example set them by those who had contributed the sum of \$5,000, each to the erection of the college, Father Foley had the names of those "Founders" engraved on a tablet erected in the college vestibule.

In the Church and in the world, Detroit Alumni have made their mark. In the chair of theology and philosophy of literature or of science, in seminary and college, as well as in the arduous duty of saving souls, the Detroit College "boys" of these twenty-five years, are found through the length and breadth of the land. On the roll of their country's defenders in navy and army, may their names be found, and some have even given their lives in obeying their country's call. In medicine and law, in the legislative halls of their native states, as in the business life of their city, the college alumni have won, and are winning for themselves name and fame and fortune.

CHRISTIAN BROTHERS' COLLEGE,

Memphis, Tenn.

THE Christian Brother's College in Memphis, Tennessee, is conducted by the Brothers of the Christian Schools, the

renowned religious order founded in France in 1680 by St. John Baptist De La Salle. The order is now spread throughout the world, having schools and colleges in every land.

The college in Memphis was formally opened on November 19, 1871, at the urgent solicitation of the clergy and people of the city, and especially of the Most Rev. P. A. Feehan, then Bishop of Nashville, and afterward Archbishop of Chicago.

Previous to 1871 efforts had been made to induce the Christian Brothers to establish one of their colleges in Memphis. In 1865 a very desirable location on Wellington Street was purchased for the erection of a school for the Brothers by the Rev. Thomas L. Bower, O. P., then pastor of St. Peter's Church. The pressing demand for schools in other places, however, made it impossible to open the Memphis house before 1871. The great fire of that year having destroyed the Christian Brothers' College in Chicago, the Provincial was enabled to spare a few members of the order for the purpose of establishing a college in Memphis. The bishop, the clergy, and citizens of all denominations united in a subscription for the purpose of paying the first installment on the college property.

The college property is situated on Adams Street, in a central part of the city. The institution received its charter in 1872 from the Legislature of Tennessee, empowering it to confer such degrees as are usually conferred by similar institutions in the United States; and since that time its career has been one of success and prosperity, despite many obstacles and discouragements, and disadvantages, so that to-day it stands as the one and only thoroughly established Catholic college in Tennessee, and the adjoining states. Without endowment, without capital of any kind other than their own self-sacrifice, the Christian Brothers entered on their work in Memphis. Men and money they have expended in the cause of education, and with no other income than tuition fees they have built up an institution of which Memphis has just reason to be proud.

The college has been honored with testimonials for the excellence of its work exhibited at the International Health Exposition, London, England, 1884; at the World's Industrial and

Cotton Centennial Exposition, New Orleans, La., and at the World's Columbian Exposition, 1893.

The system of teaching and training is that usually followed by the Order; and the Brothers during their time in Memphis can point with pride to the number of young men who have gone forth from their institution to occupy positions of trust and responsibility in the Church, in the mercantile, and in the professional world. But among all these who have contributed so much to the upbuilding of this great institution of learning, of which every Memphian, regardless of creed, is justly proud, it must be conceded that its success is chiefly attributable to President Maurelian and Vice-President Anthony, two of its founders, and who are still at the head of the college they established and over which they have so zealously watched, and for which they have so diligently labored during the past quarter of a century. It was their untiring zeal, their indomitable courage in the face of all obstacles, their implicit faith in the eventual success that would crown their efforts, that have proven the chief factors in the grand educational institution that is to-day so well known throughout the South, and such an appreciated credit to Memphis. While others have borne their full share of the labor, upon these two devolved the heaviest portion of the burden. Cheerfully and conscientiously they have performed their labor of love, and the gratifying result is now apparent to all.

Brother Maurelian's great work at the World's Fair, where he so successfully managed the greatest Catholic educational exhibit that this or any other country has ever seen, is too well known to need more than passing notice.

ST. JOHN'S COLLEGE, Brooklyn, New York City, N. Y.

IN the year 1865, Right Rev. John Loughlin, first Bishop of Brooklyn, invited the Priests of the Congregation of the Mission to establish a college for boys in that city. The invitation was

formally accepted in 1867, when Very Rev. S. V. Ryan, C. M., Visitor of the Congregation of the Mission, afterward Bishop of Buffalo, decided to take steps to procure a suitable site for a college and church.

Under the superintendence of Rev. E. M. Smith, C. M., a frame church was erected in 1868; and in 1869 the present college building was begun and completed in the summer of 1870. On September 5 of that year the college was formally opened to receive students, under the presidency of Rev. J. T. Landry, C. M. In Rev. J. A. Hartnett's term of office as President, the Church of St. John the Baptist, one of the most magnificent church edifices in the country, was built and dedicated. Under Father Hartnett's administration, also, the Seminary wing was added, and formally opened on September 21, 1891.

St. John's College was chartered under the general law of the State of New York, and is vested with the power to confer degrees. The primary aim of the college is to prepare boys for entrance into the Ecclesiastical Seminary. But the college also aims at imparting such commercial, scientific and literary training as will fit a young man to take up special courses in professional schools.

St. John's College offers two courses of study, the classical and the commercial.

Athletic sports are fostered and encouraged, but are always made subservient to the principal end of college education. A competent military instructor is employed to give lessons twice a week in military drill and tactics; and the College Battalion is reviewed from time to time by United States officers. Several prize scholarships are offered by patrons of the college. St. John's College has been marked in its growth and successful in its work since its establishment. Its Alumni Association includes in its membership some of the most prominent clergymen and laymen in the Borough of Brooklyn.

Connected with St. John's College is St. John's Theological Seminary, for the training of young men preparing for the priesthood. It is an excellent institution, and is in charge of the same religious body that conduct the College. Many of the clergy of Brooklyn diocese are graduates of this Seminary.

CANISIUS COLLEGE, Buffalo, N. Y.

CANISIUS COLLEGE, conducted by the Fathers of the Society of Jesus, was opened in September, 1870, and incorporated in January, 1883, by the Regents of the University of the State of New York, with power to confer degrees and academical honors. The object of this institution is to afford to aspiring Catholic youth the facilities of securing a classical education based on the principles of religion and calculated to fit them for a successful career in life.

The curriculum, although paying due attention to natural sciences and elementary business practice, gives prominence to the refinement embodied in the ancient classics, which, with a liberal amount of mathematical training and history, will form a highly cultured, well-stored and evenly-balanced mind. The method employed is the time-honored system of the Society of Jesus. The course of instruction contains an Academic and Collegiate department. The Library contains twenty-four thousand volumes, to which the students have access; while suitable magazines, reference books and illustrated works, in many languages, are provided.

Mental Philosophy is one of the most important studies in a college curriculum. The principles of a sound Catholic philosophy are of paramount value in combating the glittering array of false philosophical systems and in stemming the tide of infidelity and indifferentism. Canisius College lays great stress on Mental Philosophy. The course extends over two years. Thus time and opportunity are secured to apply the principles of Catholic philosophy to all important modern questions. A sound judgment, a clear insight into problems of our age, and the leading principles with regard to important moral, political, and social questions are advantages which are appreciated by all who follow the course. Not only the candidate for the priesthood, but the candidates for the legal, medical and business courses

are permanently benefited, whilst some electives may be chosen by the students with special reference to his particular calling.

Although young in years, Canisius College has proven itself worthy a prominent place in the list of Catholic educational institutions, and bids fair in the future to improve on the past. The college has over three hundred students.

COLLEGE OF THE IMMACULATE CONCEPTION, New Orleans, La.

FROM 1726 to 1763, New Orleans was the Jesuit Headquarters for the Missions of Louisiana and Illinois. Though the establishment of a college was greatly desired by the French authorities, various reasons, especially the fewness of their number, prevented the design. The French Jesuits returned to Louisiana in 1837 and established themselves at Grand Coteau. Subsequently, in 1847, they took charge of Springhill College, Alabama.

The ground at the corner of Baronne and Common Sts. New Orleans, was purchased in 1848, and the building commenced at once. The opening of the College was announced for Jan 6th, 1849, but forcibly delayed until Feb. 1st., in consequence of the yellow fever epidemic, then prevailing in the city. Only the lower classes (Latin, French and English) were taught at first, and but a small number of students could be admitted. During the following years, the number continued small on account of the epidemics—both cholera and yellow fever—which ravaged the city every year in the earlier fifties. Gradually, however, the attendance increased and by 1859 became such that friends of education urged the Fathers to establish at once a branch of the institution in another part of the city. This could not then be done, as the teachers were too few. In March, 1856, the College

was endowed by the Legislature of the State of Louisiana, with the full powers and privileges of a University.

The higher classes of Rhetoric, Mental Philosophy, Physics and Chemistry were successively added to the curriculum, and in 1856 the College graduated its first two A. B. who, later on, became Dr. Auguste Capdevielle, and Architect James Fréret. Among the graduates of the following years were Paul Capdevielle, afterward Mayor of New Orleans, his brother Armand Capdevielle, the able editor of the "Abeille," Dr. Thomas Layton, and others.

In 1868 the Degree A. M., and in 1887 that of B. Philos., for Post-graduates were added. Up to the year 1903 the graduates numbered B. Philos., 19; A. M. 38, A. B. and S. B. 229. Of these the greater number chose one of the learned professions; clergymen, physicians, lawyers, engineers etc., and achieved success in it.

The Post-graduate Course of Lectures was introduced in the month of November, 1886, and it has since been continued with good results.

Sociology, Natural and International Law, Political Economy and General Physics are the subject-matter of the lectures.

The Annual Course opens on the first Monday of October and closes at the end of April. The general subject-matter will be distributed over several years, so as to vary the treatises of those who may desire to attend for more than one term.

At the termination of the complete course, such members of the class as have given satisfaction by regular attendance may apply for the Degree of Bachelor of Philosophy, which will be granted on condition that they pass an examination on Theses, to be selected from the matter developed during the course, and present an original and creditable paper on a given subject.

The Degree of A. M. will be bestowed after one term of Post-graduate Lectures, faithfully and studiously attended, on those who have previously received the Degree of A. B.

Graduates of the college, or of any college of the same grade students of Law or Medicine, and gentlemen of literary or scientific culture, will be admitted to the above course.

During the war (1861 to 1865), while the greater number of Southern colleges were compelled to suspend, the Jesuit College continued its work both under Confederate and Federal rule, with reduced numbers, it is true. Many of the other students entered the army and not a few of them ended their life on the various battle fields, while several of the Fathers acted as chaplains, F. Darius Hubert during the whole war.

Attached to the college is a splendid church in the Moresque style, erected between 1851 and 1860, after the plans and under the direction of F. I. Cambiaso S. J. It is constantly visited and greatly admired by foreigners, and much frequented by the New Orleans people of all classes. The Jesuit Fathers, even the teachers, when at leisure, are ever ready to give assistance to the secular clergy in the city and country.

The present four-story brick building is also in the Moresque style. It comprises, besides the class, and dwelling-rooms, the dining-hall, the library, the beautiful exhibition hall, etc. There is also, in course of construction, an elegant Moresque chapel, the gift of Mrs. Thomas J. Semmes, as a memorial to her husband. A separate building, comprising the class rooms of the junior students, is a gift of the Brothers Bernard, Patrick and Hugh McCloskey. Erected partly in 1880, partly in 1900 and 1901, the buildings are sufficient for the present need. But much remains to be done to carry out the full plan and set the inmates completely at ease. Some generous benefactors have indeed, contributed their share to promote the work of the Fathers. But the principal expenses were defrayed by the Fathers themselves, out of the Boys' tuition (\$6 a month) and the revenues of the church. A great desideratum, v.g., is a more convenient place for a library, the books of which (twelve to fifteen thousand) are stored away in various apartments of the house. The same is true of the Physical and Chemical Laboratories, the Museum of Art, and the Mineral and Geological Collections, most of which were obtained by purchase after the New Orleans Exposition in 1884, and through the kindness of the United States Government.

The faculty consists of a President, two Vice-Presidents and

a Treasurer, with staff of Professors (from twenty-two to twenty-five), all Jesuits and the greater number of them priests. The younger members have been prepared for teaching by a full course of Literature, Philosophy and Sciences, according to the methods of the Order.

The number of students was 333 in 1898—99, 269 in 1899—1900 (opening delayed by builders), 379 in 1900—01, 501 in 1901—02, 460 in 1903. The Classical Course is divided into the Class of Philosophy (Mental Philosophy, Physics, Chemistry, Higher Mathematics), Rhetoric, Poetry, and three grades of Humanities; the Commercial Course is divided into Superior and three Commercial Classes; the Preparatory Course comprises two classes. Whenever the number of students grows too large, classes are divided between several teachers of the same grade. French, Spanish and German form extra courses without extra charges.

Twice every year each student has to undergo a searching oral examination before a Board of Examiners: success above mediocrity is required for promotion. Each week a half-day is devoted to a written competition on the various class matters, the results of which are published at the end of the month and communicated to the parents together with the marks of conduct and application. At the Annual Commencement, besides the ordinary premiums in the classes, medals donated by friends of education, are bestowed on successful competitors for essays in Philosophy, Mathematics, Oratory, Penmanship etc.

The grounds, though not very spacious, are very convenient for healthy exercise during the interval of classes and on vacation days. During their stay at college, the students are never left alone, but the attending prefects rather favor, than interfere, with their youthful sports. In general, though discipline is strictly maintained, the authority exercised by the directors is paternal and liberal.

To favor piety, study and healthy exercise, various societies are established amongst the students. There are Sodalties of the Blessed Virgin and of St. John Berchmans, Library Associations, the College Orchestra and Choir, the Thespian Society for

the cultivating of public speaking and acting, etc. There are two Baseball Clubs and, since 1900, a Cadet Corps has been organized under the direction of one of the Fathers and the instruction of an officer of the United States Army. The Cadets, in neat uniforms and with guns supplied by the United States at the instance of Hon. Ad. Meyer, Representative for Louisiana, turn out on public occasions, when they present quite an interesting sight.

The Cadets enrolled in the battalions contract no obligation to be called upon for military service, either by the State or the General Government.

The officers are selected from the Cadets most distinguished for soldierly bearing, good conduct and proficiency in drill and tactics.

The uniform adopted is the regulation West Point fatigue uniform. It can be worn at all times so that it is not necessary to be provided with two outfits of clothing.

The instruction in the department is both practical and theoretical.

The practical instruction, which all students must attend, is two hours per week and consists principally of the instruction prescribed by the Infantry Drill Regulations of the United States Army.

The theoretical instruction is limited to the students of the graduating class. It consists of a short course of lectures by the Military Professor on Discipline, Military Hygiene, Military History and kindred subjects.

The time given to the Military Department will not in any way interfere with the usual college curriculum.

At the enthusiastic reception tendered President William McKinley, on his Southern tour, by the City of New Orleans, the Jesuit College Cadets appeared to very great advantage, and were singularly honored by being requested to act as a special guard of honor to His Excellency the President of the United States, on the occasion of his visit to the historic Cabildo.

In order to keep up a sort of fraternal union among the ancient students of Jesuit Colleges, an Alumni Association was formed in 1895, of which any gentleman, who has been for at

least two years a student in any Jesuit College and has left it in good standing, may become a member. The Society—some 350 in number—has its regular meetings in the college hall, where occasional lectures on various subjects are delivered, plays acted, concerts executed etc. Once every year a grand banquet is given in one of the hotels. In 1902 an excursion was made to Springhill College, where alumni met from Alabama and elsewhere at a splendid banquet tendered to them by the President of Springhill College. The first President of the Association was the Hon. Thomas J. Semmes LL. D., a graduate of Georgetown; the second, Hon. Paul Capdevielle, Mayor of New Orleans; the third, Mr. Charles Janvier, President of the "Sun Insurance Company."

The College authorities are convinced that, without Religion, there can be no education, in the true sense of the word, that is to say, no complete and harmonious development of the intellect and heart of man. They hold, furthermore, that religious truth, being definite and certain, like any and every other truth, is as susceptible of teaching as the science of language, or the theory of numbers. Hence, the Catechism of Christian Doctrine is a text-book in every class, and lectures on it are given twice a week. In all the classes the day's work begins and ends with prayer. The Catholic Religion alone is taught, but non-Catholics are also welcome and their religious opinions studiously respected. Catholic students go to Confession the third Saturday of each month, then on the following Sunday, in the Church annexed to the college, hear Mass and receive Holy Communion.

The advantageous position of the College in the very center of the city; the constant improvements of the buildings and equipment; the uninterrupted existence of the College, since 1849, one of the oldest in the city and State; the number of distinguished men, in every walk of life, it has produced, most of whom wish to have their sons receive their education in their own Alma Mater; the increased attendance of students, their good discipline and earnest application to their studies—all these reasons combined—justify the hope of future and ever increasing usefulness and prosperity.

SPRING HILL COLLEGE.

Near Mobile, Ala.

SPRING HILL COLLEGE was founded in 1830, by the Rt. Rev. Michael Portier, D.D., Bishop of Mobile. The preceding year the zealous bishop had gone to Europe to engage professors and collect funds for his projected college. He did not appeal in vain to the generosity of his friends in Europe. Cardinal Fesch, the uncle of Napoleon Bonaparte, and a personal friend of the Bishop made him a donation of 30,000 francs, and as a mark of personal friendship presented to him the beautiful painting that is one of the treasures of Spring Hill College to-day. The classes were first taught by a devoted band of priests that had come over from France with Bishop Portier, in 1829. A few years later the college was entrusted to the care of the Eudist Fathers, who remained in charge until 1846, when the Bishop handed it over to the Fathers of the Society of Jesus who still direct it.

Spring Hill College is built on a rising ground, five miles distant from Mobile and elevated one hundred and fifty feet above the sea-level. It enjoys a constant, refreshing breeze, which renders its situation both agreeable and healthy. Pine woods surround the college on all sides, and a never failing spring at the foot of the hill furnishes an abundant supply of water to a beautiful lake.

The hygienic conditions of the college have always been considered excellent. In the issue of September 10th, 1902, of *The United States Health Bulletin*, we read the following under the heading of "Schools and Health":

"*The United States Health Bulletin* has had occasion to examine into this subject quite extensively during the past few months * * * * These investigations have been made without the instigation of the proprietors and generally without their knowledge, consequently they are absolutely unbiased and unprejudiced. Among the schools that met with the general approval of the experts investigating these matters for us and

which we have no hesitation in recommending to our readers is the Spring Hill College, Mobile, Ala. We know nothing about the course of study at this school for it is of no interest to us, but if the same care is taken with the mental welfare of the pupil as is shown and plainly shown to be taken with the physical, we feel that it deserves the support of parents and the encouragement of the public."

Half a century after the location of the college (1883) one of the eminent medical authorities of the day and a non-Catholic, Dr. William H. Anderson, in a publication of his, thus sanctioned, without knowing it, Bishop Portier's choice of site in these words: "The health of this location (Spring Hill) is proverbial. During forty years I have never known a case of malarial fever to originate at Spring Hill. Indeed, there is nothing there to produce it. The water is of the purest quality; the growth is exclusively pine, and the subsoil is white sand for one hundred feet beneath the surface. The Gulf breeze reaches it summer and winter, and there is no location on the Continent better adapted to the health of persons suffering from lung diseases." When in the light of experience and history one considers Bishop Portier's choice of a location for his college, he is inclined to ask if inspiration did not lead the holy man's doubting steps to this spot, unique in very excellence. Indeed, had he desired to locate his college in some famous health resort, medical authorities tell us that he could not have made a better choice.

Again, had the Bishop's aim been an historic environment, which one in all Southland teems with story like this one? Before the passion of spoil brought European fleets to do battle between themselves along those shores the little Indian nations came and went. Mobilian and Choctaw and Creek and Chickasaw had their days of peace and of war, of defeat and of triumph. Men still living recall the Redmen of the Spring Hill woodlands; how there they found happy hunting grounds and brought with the fruit of their infant industries the hunter's spoils to traffic with the students of those distant days; how often domestic feuds arose and war's alarms disturbed the peace of their little settlements.

It is difficult at this day to realize that on those classic grounds the Indian reared his wigwam. There his little ones played, and there his council fires blazed. There too, doubtless, was heard his ringing warwhoop for the gathering of the clans when on the site of ancient Maubilla (not so far from Spring Hill) was fought the greatest battle, says Bancroft, that ever took place on the Continent between white man and Indian—a battle in which De Soto, despite infantry, cavalry and artillery, nearly lost his life and his army, and six thousand Indians lay dead on the field.

The Indian ceased from his warring for a while, but it was only that the surrounding territory might become a field on which the roar of battle between Spaniard, French and English was to be hushed only when all interests were merged in one and all bowed at last to the supremacy of the one flag. Of all the adventurers that came to discover or pillage the gulf coast, many a one must have traversed those Spring Hill solitudes, and many a time soldier, and traveller and emigrant going along the old colonial road or mail route that ran beside those college grounds, must have there pitched his wanderer's tent, or laid his weary limbs to rest. Still, none or few of them have left mention of their visit there. The first known allusion to that particular spot was made in 1771 in his book, by a certain Captain Romans, who, by order of his government, explored that section of the country, and pitched his camp not far from the spring. Mention of it again occurs when local historians tell us that to the west of Spring Hill and not far from it, Jackson camped with his little army of heroes in his great march from Mobile to the victory and glory of Chalmette.

There, too, in still later days around the college grounds bivouacked other hosts, when, after the last sea fight in Mobile bay, and the last land fight at Blakely, forty-five thousand Federal troops awaited there the dawn of peace.

Experience and history have justified Bishop Portier's choice of this spot. Men have applauded his work there and heaven has blessed it with success.

The foundation and success of the college was the work of

one man—Bishop Portier—not only its creation but its preservation. For through all its vicissitudes—until ceded to the Society of Jesus in 1846—he never allowed it under its various administrations, to go entirely out of his control. It may be said he was its life and it was his life.

The college was incorporated in 1836 by the Legislature of Alabama, with all the rights and privileges of a university, and empowered in 1840 by Pope Gregory XVI, to grant degrees in Philosophy and Theology.

On February, 4th, 1869, the old college erected by Bishop Portier was totally destroyed by fire. Nothing daunted by this disaster the directors resolved to rebuild the college, and so vigorously was the work pushed that in December of the same year the college was enabled to open its doors to the numerous pupils who sought admission.

The plan of instruction is established on a large scale, and is calculated to suit not only the wants, but also the progress of society. It consists of three principal courses under the names of Preparatory, Commercial, and Classical.

Spring Hill has sent into the world, graduates now famous among the hierarchy, the clergy, the judiciary and in the various walks of life. Among the more prominent are the following: Rt. Rev. D. Manucy, Vicar Apostolic of Brownsville, Tex., and Bishop of Mobile; Rt. Rev. A. Pellicier, Bishop of San Antonio, Tex.; Edward E. Bermudez, Chief Justice of the Supreme Court of Louisiana; Hon. Geo. A. Gallagher, Justice of the Supreme Court of Arkansas; Hon. N. H. R. Dawson, United States Commissioner of Education; Hon. Samuel D. McEnery, United States Senator for Louisiana; Hon. Frank E. Corbett, Speaker State Senate, Montana; Paul Morphy, champion chess player of the world.

The buildings are spacious, the grounds extensive, improvements are made every year, so that Spring Hill is one of the most up-to-date and best equipped educational institutions of the South.

Student Life

In Our

Catholic Colleges.

Activities and Organizations for his Culture, Entertainment and Recreation.

PHYSICAL CULTURE—GYMNASTIC AND OUT-DOOR EXERCISES.

EXPERIENCE has shown that moral and intellectual training without physical culture is an incomplete education. Aware of the importance of physical training and the part it plays in the harmonious development of the entire man, our Catholic colleges spare no pains to secure for their students all the benefits to be derived from approved modes of exercise. Hence, all forms of manly sports are encouraged. A feature of these exercises is that care is taken that they serve the purposes of a higher education, whether physical, mental or moral. Man's three-fold nature is everywhere and in everything recognized, and in the education given, body, mind and soul are always kept in view. That the physical man should grow in strength, grace and beauty; his intellect, in knowledge and wisdom; and his heart in virtue, are deemed essential toward attaining a complete education.

It may be asked, why should it be necessary to prescribe health rules for the student, any more than for the tradesman or artisan? Are health principles not the same for all? They are; but to each class of men certain principles are more important than others. The student, too, and especially if he be earnestly devoted to his studies is exposed to the danger of neglecting his physical welfare; he is often liable to forget that the sound mind can exist only in the sound body.

Young boys need a great amount of vigorous and wholesome exercise, when they are required to do much mental work. Study is wearing enough on any person, but for the youth who does not directly see the benefit of it, application to books is doubly tiresome. He measures greatness more by the standard of sports than by any such qualities as broadmindedness and culture. Hence to satisfy his longing for games, his desire to match his skill and strength with his fellows, he must be given ample opportunity to engage in such contests. Thus will his mind be relieved of the strain that study would naturally put upon it. And if there is any truth in the old saying that "all work and no play makes Jack a dull boy," it must necessarily follow that a suitable amount of play will sharpen the intellect and render its possessor much more competent to work in a beneficial manner. Furthermore, physical exercise and out-door sport develop a strong constitution, a sound bodily strength, and a confidence in one's own ability.

Hence, the health and physical development of the students, through fitting and sufficient exercise, is an object of solicitude in all our Catholic institutions. The grounds set apart for recreation contain lawn-tennis courts, ball alleys, baseball and football fields, athletic and bicycle tracks, and means for almost all kinds of exercise. During the winter season, besides literary and musical entertainments, skating and sleighing parties and the various in-door games furnished by well-equipped gymnasia relieve the monotony of the season. Physicians connected with the institutions pay regular visits and may be consulted at any time by the students who need advice regarding the forms of exercise best suited to develop their physical powers and benefit their health.

- STUDENTS AND CADET MILITARY ORGANIZATIONS

Many of our Catholic colleges employ competent military instructors to give lessons in military drill and tactics. These exercises are important features of physical training, inasmuch as they develop erect carriage, precision of movement, and con-

certed action, and are regarded as very valuable in developing both mind and character. Besides these special advantages, military exercise exerts, in a general way, a beneficial influence on our young men.

The theoretical is one hour per week, and is limited to students of the Senior, or graduating class. The course consists of lectures by the Military Professor on Discipline, Military Hygiene and Etiquette, Military History, and kindred subjects, and of recitations in Wagner's text book, "The Service of Security and Information." Each student of the Senior Class is required to submit, at the close of the academic year, an essay on some military subject to be announced by the Military Professor.

Proficiency in the Military Department is necessary for the student to receive the military diploma awarded graduates. The names of the three students of the graduating class standing highest in the Military Department are published in the *Annual Army Register*.

STUDENT'S DEVOTIONAL SOCIETIES IN OUR CATHOLIC COLLEGES.

In all our Catholic colleges devotional and pious societies are established, adapted to the different classes of students, and designed to promote the spiritual advancement and the practice of virtue and piety among its members. They are always under the supervision or direction of a spiritual guide, and constitute an adjunct or part of the course of religious training.

In the institutions conducted by the Jesuit Fathers, the college associations are practically the same. Apart from the ordinary college alumni, literary, athletic and kindred organizations, are the Apostleship of Prayer and League of the Sacred Heart, and many others entirely of a devotional character. The object of the Apostleship is twofold: 1st, to instill into the students that Apostolic spirit which, as public men, it is hoped they will later on exercise in the midst of the world; and, 2nd, to join in the

great work of reparation for the outrages daily offered to our Lord by sinners. The public exercises, besides the regular Promoters' meetings, consist of a monthly visit of reparation to the Blessed Sacrament on the first Friday of each month.

THE APOSTLESHIP OF STUDY or the POPE'S MILITIA, is a branch of the Apostleship of Prayer. Its object is to give a deeper meaning to the studies of the student by making his college work serve as a means to promote a filial love for our Holy Father, the Pope, and an apostolic zeal for souls, by offering daily three hours of study, silence and recreation for the intentions of the Sacred Heart of Jesus and the interests of our Holy Father, the Pope. Only those are admitted as Associates who attain an average of eighty per cent. during the first term.

THE SODALITY of the IMMACULATE CONCEPTION is intended for the undergraduate students, and has for its object the promotion of filial love toward the Mother of God, and practice of virtue and piety among its members. The director is appointed by the faculty, and the other officers are elected by the members. The Sodality of our Lady Immaculate of Georgetown College, is the oldest sodality in this country, having been organized in 1810.

THE ST. JOHN BERCHMANS' SANCTUARY SOCIETY is devoted to the service of the altar, and aims at the exact performance of the ceremonies of the Church. Membership is strictly limited to boys of exemplary deportment.

THE SODALITY of the HOLY ANGELS has for its object to foster among the younger students a spirit of love and devotion towards the Holy Angels, and to encourage them in the practice of the Angelic virtue so dear to the Virgin Queen of Angels.

THE ST. THOMAS PHILOSOPHICAL SOCIETY is intended to promote solid knowledge of Catholic Philosophy which must be regarded as one of the most efficient means to disarm modern philosophical pretensions. Catholic philosophy has justly been called the impregnable wall surrounding the citadel of the Church. The billows and surges of modern infidelity will break and rebound harmless against this solid bulwark. It is the aim of the Society by essays and discussions to gain a clear insight

into the principles of Catholic Philosophy and to apply them to questions of the present hour.

THE ACOLYTHICAL SOCIETY is designed to add to the beauty and grandeur of divine worship on solemn festivals by providing a well organized band of acolytes for the ceremonies of the sanctuary and a trained choir of chanters for the sacred responses.

A CONFERENCE OF THE SOCIETY OF ST. VINCENT DE PAUL was organized among the students of Georgetown University in the year 1889-90 under the title of the Conference of St. Francis de Sales, of Georgetown College; and on the 25th of January, 1892, it was formally aggregated to the Society as an Aspirant Conference. Its purpose is primarily not only the actual relief of the poor in the neighborhood of the College, but also the training of its members in the spirit and methods of this admirable organization. Yet the charitable work performed is by no means inconsiderable. Every year a large sum of money and many articles of clothing are distributed. The members of the Conference, among other commendable acts, have given active and regular assistance to the Mission established among soldiers, at Fort Meyer, Va., teaching Sunday-school there, conducting the choir, and in other ways aiding the Father in charge.

THE DEVOTION OF THE SACRED HEART is eminently practical in its aims and methods. Our Lord, in instituting this devotion had one end in view, to get men to love Him. He gave them His Heart, that is His love, expecting and asking their love in return. This He clearly declared to Blessed Margaret Mary, saying, "I thirst, I burn with the desire of being loved, I long to win souls to my love." So, too, does the Church whenever she speaks of the devotion, declare that its end and reason for existence is to make us give Christ love for love. But what sort of a love are we to give Him? To love God with our whole being is the first and great commandment of the New as of the Old Law. The love, then, which the God-man asks for is a whole-souled love, which is, as the apostle declares, the fulfilling of the Law. Anything which will aid us to fulfil this obligation, must be of the greatest value. Hence Cardinal Pie rightly said

that the devotion to the Sacred Heart is "the very quintessence of Christianity, the compendium and substantial summary of all religion, precisely because it so effectively moves men to fulfill their greatest obligation to God, and to return love for love."

They see the love of God, incarnate, and extending the benefits of this incarnation by His abiding presence on their altars, and by becoming the food of their souls in Holy Communion, and this, too, after having given the greatest proof of His love in laying down His life for them. How shall they return such love? What proof shall they give of their love? For, unless love proves itself by works, it is not true love. Words, indeed, it may use, but what true lover would be content with these? A true lover never wearies of his beloved, he is ready at all times to show his devotion, he is proud of it, he is willing that all should know it. Moreover, he is willing to defend his beloved against all attacks, to fight all comers. If others, who should love her, look coldly upon her, if they refuse what belongs of right to her, he endeavors to make up by extra attention, by more warmth of affection, by greater generosity for their coldness, injustice and niggardliness. Were the object of his love capable of being loved by all without any detriment to any, were she entitled by right to universal love and homage, then would he endeavor to spread abroad the knowledge of her claims and win all who came within his reach to acknowledge them and show her their devotion.

Such are the three duties to which every true lover of the Sacred Heart is bound. He must profess and prove his love by actions as well as by words; and this we call *honor*. But since all who are bound do not honor our Lord, he endeavors to make up for the deficiencies of others and this we call *reparation*. Believing that, if men only realized what the love of Christ is and what His claims are, they would all honor and love Him, he tries to awaken all who come in contact with him to a sense of their relationship to Christ, and this we call *apostolate*.

What is not true of any finite being is true of the God-man, who has so many titles to the love of all, who can gratify and satisfy the love of all out of the inexhaustible treasures of His

Sacred Heart, yet in such a way that no one loses by sharing that love.

He is the true light that enlighteneth every man coming into this world, the true sun whose rays give to the universe light and warmth and vivifying power, yet without any person or thing being the poorer for sharing it with an indefinite number of others.

ALUMNI ASSOCIATIONS.

ALUMNI Associations exist in connection with nearly all of our Catholic colleges. Their purpose is to maintain and foster friendly relations between former students of the same institution. Experience amply attests that sentiments and feelings, even the noblest, need to be quickened and kept alive by the genial friction of association. Thoughts lie dormant unless awakened into activity by the touch of sympathetic interest. Among the most generous, most unselfish sentiments are those of College men for their Alma Mater. The Alumni associations aim at reviving "the tender grace of a day that is dead," at stimulating interest in their former college, and at helping to realize the high ideals of Catholic education. The former graduates are brought together socially and kept in touch with their Alma Mater through the college journals or magazines, the general Alumni association, and the local branch organizations, when such exist.

Some of the colleges conducted by the Fathers of the Society of Jesus, admit as alumni all those who have graduated from a Jesuit institution of learning. Honorary members consist of those on whom such associations may see fit to confer the title.

Besides maintaining a bond of communication and friendship among themselves, Alumni societies usually take an active interest in the welfare of their Alma Mater, and render her substantial benefits through their organizations. Many of the older and wealthier of our non-Catholic institutions of learning testify annually to the devotion of their scholars who have gone forth

from their halls, and who have made it part of their life-work to contribute to the glory and to the usefulness of those institutions.

It is true that there are not many of the students of our Catholic colleges who have accumulated or acquired their millions, or even their hundreds of thousands, like some of those who have made donations to more fortunate seats of learning; but there are some who have done much, and in the future the number and benefits of such will increase. The Catholic population of the country is growing in wealth as well as in numbers, and it may be confidently expected that our Catholic universities and colleges will not be left to depend wholly on the tuition fees of their students as they do practically to-day. And none can be more efficient in enlisting the interest of wealthy Catholics, in the cause of higher education, and inducing them to contribute to its advancement than those who have gone forth from those institutions.

COLLEGE JOURNALS CONDUCTED BY STUDENTS.

THE importance and necessity of a vigorous Catholic press is universally acknowledged, and by no one has this fact been more clearly realized and more forcibly expressed than by His Holiness Leo XIII. In an address delivered to a delegation of Catholic editors, February 22, 1879, he compares this army of Catholic writers to a chosen band of soldiers, well skilled and trained in literary warfare, ready at the word of command from their leader to rush into the thickest of the fray, and, if need be leave their lives on the field.

"This," says His Holiness, "is all the more a source of joy to me, because our age, stands in need of such powerful defence. For such is the freedom, or I should rather say, license, of the press, that turbulent innovators have spread a countless multitude of journals, whose object it is to attack or to question all truth and right, to calumniate and revile the Church, and to fill men's minds with the most ruinous principles. And so far have they succeeded in their endeavors that all men agree that the

numberless ills, and the deplorable condition, under which society labors, is the unhappy results of a wicked press.

Since, therefore, the periodical press has become a general necessity, Catholic writers should endeavor to use, for the rescue of society and for the defence of the Church, those same weapons that are employed by the enemy for the destruction of both. For although Catholic writers cannot have recourse to the same devices and allurements which their adversaries frequently use yet they can easily equal them in variety and elegance of style as well as the abundance and accuracy of news; nay, they can easily surpass them in useful information and especially in the presentment of truth—for which the mind of man naturally yearns, and which contains such power, excellence and beauty, that once perceived by the mind it necessarily forces conviction even upon the unwilling."

This is only one of many utterances of Leo XIII, in commendation of the work of the Catholic press. The bishops of the Catholic world also in their national synods are most earnest in their recommendation of the Catholic press. Nothing has been more widely discussed in the great Catholic congresses which have been held all over the world. And we had occasion at different times to see the good results in some countries, particularly in Germany, France and England.

Most of our Catholic colleges issue serial publications written and edited by the students, many of which are highly creditable. Apart from fostering a taste for journalism, such publications encourage literary effort among the students, and serve as a useful means of intercommunication among the alumni.

The Georgetown College Journal is an excellent specimen of this class of college work, and will compare favorably with many of our more pretentious secular monthlies. Its first number appeared in 1872; and, in its modest and unpretentious salutory, it aptly said, as a reason for its appearance, "The advantages of a journal of this kind have been made apparent by long experience in other colleges. A spirit of ambition and rivalry is thereby aroused among the students, which leads to an improvement of their English style unattainable by other methods. The jour-

nal is a medium of communication with those outside who are interested in the college, and who wish to hear the news it will impart. And when, as in the present instance, the typographical work is performed by the students themselves, an opportunity is afforded them on the spot of learning a useful art, an acquisition of great value in this busy land."

The "College Journal" was issued from its office in the basement of the north building, and was controlled by a stock company. The first suggestion of such a monthly came from Father Edmund J. Young, S. J., Professor of Rhetoric, who had been connected with the "Owl," published by the students of Santa Clara College.

The *College Journal* has ever since continued to improve and grow in point of interest, variety and ability, even as Georgetown University herself has grown, and bids fair to grow in her splendid and successful work in the cause of Catholic higher education. The first editors of the *College Journal* were William H. Dennis, Thomas E. Sherman and George P. Fisher, Father John H. Sumner acting for many years as director, and taking a deep interest in the standing and success of this specimen of college work.

Elsewhere we have referred to the *Ave Maria*, which, though published by Notre Dame University, cannot properly be classed as a college publication. In point of excellence, it has few equals in any language, in the list of Catholic serial literature. Like the University itself, it is an enduring monument to its founder, Father Sorin, and the Fathers of the Holy Cross. But in the *Notre Dame Scholastic*, the students of Notre Dame are admirably represented in the roll of Catholic college journalism. It was founded in 1866. The *Ave Maria* had already been established, and a printing press was in operation at Notre Dame. The war, too, was over, and college life had settled down to thoughts of literature, arts and science. A great intellectual era had set in. The time was, therefore, ripe for a college paper. Father Corby, the president, gave the project his hearty encouragement, and Father Lemonier, the vice-president and director of studies, took an active part in its establishment. The

first number was issued September 7, 1867. It was in the beginning little more than a fly-leaf of the *Ave Maria*, to which it was attached. As stated in the salutatory, printed in the first number, it was intended chiefly, in addition to being a literary medium for the writings of students "to give to parents frequent accounts of the institution in which they had placed their children."

In March, 1868, the editorial supervision fell into the hands of Father Lemonier, as director of studies, and for many years the director of studies continued to be the nominal editor, selecting and classifying the matter furnished him by the students. The original idea, though, of an editorial corps of students, has always remained a constituent part of the plan of organization. Very early, however, contributions were offered and received from the whole body of the students, each one being encouraged and urged to write for the pages of the college paper. While, however, the very high rank the *Notre Dame Scholastic* has attained as a college paper has been in great measure due to its directors, the excellent material which has for so many years filled its columns has been almost exclusively furnished by the literary and scientific students of the university. It has been to them a great educator, drawing out the modest talent that might not otherwise have manifested itself.

Among other college journals may be mentioned *The Purple*, of Holy Cross College, an excellent publication of its class; the *Fleur de lis*, published bi-monthly by the undergraduates of St. Louis University; *The St. John's University Record*, a monthly of forty pages or more, published by the members of the Alexian Literary Association of St. John's University, Collegeville, Minnesota, and the *Xavier*, a monthly paper, published by the students of the college of St. Francis Xavier, New York City; the *Fordham Monthly*, of St. John's, Fordham, New York, and *The Mountaineer*, the recognized organ of the students and alumni of Mount St. Mary's College, Md. Published every month during the school term in the very centre from which all college news emanates, and at the point toward which all alumni gossip is directed, it is a safe and reliable medium of college information and an exact chronicler of alumni news.

OTHER COLLEGE SOCIETIES.

Literary, Debating, Dramatic and Musical.

THE study of music, both instrumental and vocal, has always been practised and encouraged in our Catholic colleges, and opportunities for musical training under the direction of professional teachers are offered to all students who desire to avail themselves of them. Apart from the refining influence which music by its very nature exerts, as well as for the many-sided development which its cultivation effects, musical organizations are calculated to foster a musical taste among the students, and to add a charm to the Church services, annual commencements, as well as to the entertainments, given under college auspices, during each scholastic year.

Literary, debating and dramatic associations have for their object the fostering of a taste for eloquence, history and general literature, and in improving in oral discussion, and acquiring a correct and refined style of writing and speaking. The dramatic associations serve the purpose of cultivating an interest in theatricals, and affording the students opportunities for obtaining the benefit of the training resulting from participating in the production of the highest class of dramatic performances.

The library and reading-room associations furnish facilities for interesting and useful reading, and acquiring information upon current topics, and forming sound opinions upon important questions. Leading magazines, reviews and journals, and works of reference are at the service of the members. The necessity of wide and sympathetic reading in the best authors is obvious, if culture is to be broad, and attainment varied. In particular, the teaching of literature is not by precepts alone, but in large measure, by that manner of practical instruction, which consists in bringing the students' mind into intelligent contact with the best examples of literary thought and form.

The Catholic Church In the Dominion of Canada

By Jeremiah C. Curtin

Foundation, Progress and Growth

IN reviewing the progress of the Church in the Dominion of Canada the subject may seem almost to be overshadowed by her marvelous growth in the United States, from less than twenty-five thousand in 1784, at the appointment of Rev. John Carroll as prefect-apostolic, to nearly fourteen millions in 1903, yet the healthy increase and development of the Church in the Dominion of Canada, especially within the past half-century, is, in a manner, no less noteworthy. At the period of the Conquest or session of Canada in 1763, the French Canadian population, who then constituted the entire body of Catholics, did not number more than sixty-five thousand. Yet, at the beginning of the twentieth century, without any additional increase through immigration from France, and with but a limited and slow flow of Catholic immigration to the English-speaking provinces, we find the Church in the Dominion flourishing throughout the vast territory from the Atlantic to the Pacific, and from the international boundary to the northermost settlements, embracing within its area seven archdioceses, twenty-three dioceses, upward of three thousand three hundred clergy, and a Catholic population of nearly two and a half millions, almost one half of the population of the Dominion.

The history of the Church in Canada dates from the discovery of the country. On Whitsunday, May 16, 1535, Jacques Cartier, a man of deep religious feeling, assembled the officers and crews of the three small vessels, that constituted his expedition, in the Cathedral of St. Malo, France, where all, in imitation of Columbus, when sailing from Palos, went to confession, received Holy Communion and received the Bishop's blessing. With him sailed two Benedictine fathers, Dom William and Dom Anthony, in the capacity of chaplains. On the 10th of August following, nearly

a hundred years before the foot of the Puritan touched the shores of Massachusetts Bay, Cartier sailed up the majestic river, on which, being the feast day of the holy martyr St. Lawrence, he bestowed the name which it still bears. The gallant explorer's first act on taking possession of the country in the name of the French King had been to erect a cross thirty feet high on the shores of Gaspé Bay. Leaving the Indian village of Stadaconé, now Quebec, the Frenchmen pressed on until they reached the greater village of Hochelaga, the site of the present city of Montreal, where they were warmly welcomed. They were met in the open square within the village, and surrounded by the chief and his warriors, and the women and children. A number of sick, maimed and afflicted crowded about the Frenchman, begging him to relieve them of their miseries.

"The simplicity of these people", relates Charlevoix, touched the captain, who, arming himself with a lively faith, recited with all possible devotion, the beginning of the Gospel of St. John. He then made the sign of the Cross on the sick, and gave them beads and Agnus Deis. This done, he began to pray, and earnestly besought the Lord not to leave these poor idolaters longer in the shades of unbelief. Then he recited aloud the whole passion of Jesus Christ. This was heard with great attention and respect by all present, and the pious ceremony was closed by a blast of trumpets, which put these Indians beside themselves with joy and wonder."

Cartier was succeeded many years later by Samuel de Champlain, the real founder of the colony. In 1608 he laid the foundation of the city of Quebec. His primary motive, in undertaking the hardships and braving the dangers of the forests and encountering their savage denizens was to plant the cross in these new regions, and rescue souls in darkness to the light of the Gospel of Christ. "The salvation of a single soul," he writes, "is worth more than the conquest of an empire, and kings should seek to extend their dominions in countries where idolatry reigns, only to cause their submission to Jesus Christ," and he declares that he undertook his Canadian toils and labors with patience, in order "to plant in this country the standard of the Cross, and

to teach the knowledge of God and the glory of His Holy Name, desiring to increase charity for his unfortunate creatures." A favorable time having come, Champlain determined to invite missionaries to visit the banks of the St. Lawrence for the purpose of reviving and sustaining the faith among the French and of preaching the Gospel to the dusky sons of the forest. He would fain rescue from perdition a people living, as he says, "like brute beasts, without faith, without law, without religion, without God." To accomplish such a sublime enterprise, he "sought out some good Religious, who would have zeal and affection for God's glory". As those who earnestly seek always find, so Champlain did not look in vain for apostolic men. Four Franciscan Fathers offered their services, but "as they were as weak in resources as Champlain himself," says Parkman, "he repaired to Paris, then filled with bishops, cardinals, and nobles assembled for the States General. Responding to his appeal, they subscribed fifteen hundred livres for the purchase of vestments, candles, and ornaments for altars. The Pope authorized the mission, and the King gave letters-patent in its favor. The four religious pioneers named for the Canadian mission were Fathers Denis Jamet, John Dolbeau, Joseph Le Caron, and Brother Pacific du Plessis,—men writes Champlain, "who were borne away by holy affection, who burned to make this voyage, if so, by God's grace, they might gain some fruit, and might plant in these lands the standard of Jesus Christ, with fixed resolution to live, and, if need were, to die, for His Sacred Name."

The necessary preparations for departure having been made, "each of us," to quote once more the words of Champlain, "examined himself and purged himself of his sins by penitence and confession, so as best to say adieu to France, and to place himself in a state of grace, that each might be conscientiously free to give himself up in the keeping of God, and to the billows of a vast and perilous sea."

Champlain ordered the sails to be spread, and the good ship stood out to sea, leaving Honfleur in April, 1615. Quebec was reached toward the end of May. A little convent and chapel were erected for the missionaries, and on the 25th of June,

Father Dolbeau had the happiness of celebrating the first Mass said in the rude, rock-built capital of the little colony, since the voyages of Cartier and Roberval.

"Nothing was wanting," writes Father Le Clercq, "to render this action solemn, as far as the simplicity of the infant colony would permit. All made their confessions and received Holy Communion. The *Te Deum* was chanted, and its sounds mingled with the roar of the artillery and the acclamations of joy, which were re-echoed by the surrounding solitudes, of which it might be said that they were changed into a paradise, all therein invoking the King of Heaven, and calling to their aid the guardian angels of these vast provinces."

A month after, Mass was celebrated regularly every Sunday at Quebec. Truly it was a grand and beautiful day for Champlain and for the colonists who clustered around him in the poor little chapel of Quebec, as they assisted for the first time at the Holy Sacrifice on the banks of the mighty St. Lawrence. This was the beginning of Catholicity in Canada. During a century and a half the Church of Quebec was the center and the only focus of the Faith, with the single exception of the Catholic colony of Maryland, in the immense regions which extended from Hudson's Bay to the Gulf of Mexico. Of the wonderful story of the Jesuit missionaries in Canada we need not speak; their deeds and records are a portion of the most inspiring and heroic annals in the history of the continent. The Jesuits founded at Quebec the first college in the 'New World' north of Mexico. "Its foundation was laid," writes Bancroft, "under happy auspices, in 1635, just before Champlain passed from among the living; and two years before the immigration of John Harvard, and one year before the general court of Massachusetts had made provisions for a college."

The Ursulines were the first religious that established themselves in the northern parts of North America. Before the close of the seventeenth century, there were in Canada six communities of women, among whom were two of the Ursuline Order; the House of Quebec, founded in 1639, and that of the Three Rivers, founded in 1697.

For the three succeeding centuries, the soil of French Canada, says a Canadian writer, has blossomed with daring deeds, bold adventure, noble discovery, heroic martyrdom, generous suffering, and high emprise. What a mine of inspiration there is in the history of French Canada! Fit theme, indeed for poet, novelist, historian, and painter! Behold the background of its national historic canva:!

There is the era of discovery and settlement, represented by Cartier, Champlain, and Maisonneuve; that of heroic resistance to the Iriquois through a hundred years of warfare, represented by Dollard and Vercheres; of daring adventure in the pathless woods, by Joliet and La Salle; that of apostleship and martyrdom, by Brébeuf, Lallemand, and Jogues; that of diplomacy and administration, by Talon, the great disciple of Colbert; that of military glory, by Tracy and the lion-hearted Frontenac; that of debauchery and corruption by Bigot and Penan; that of downfall and doom by Montcalm and Levis.

Though the French Canadians were guaranteed certain rights and privileges by the Quebec Act of 1774 and the Constitutional Act of 1791, the English governor and his executive frequently attempted to ignore those—to ignore the will of the people, and as a consequence the French were for many years made to feel that they were a subject class and that the yoke of Britain was upon their shoulders. Nay, more. The English governor did not even stop here. He attempted to make the Catholic Church a creature of the state, and it was only after many years of strife and struggle that the saintly and heroic Bishop Plessis won for himself and his successors that freedom of action in things spiritual which belongs to the office of a bishop of the Catholic Church. After the destruction of the French missions in Acadia—Nova Scotia and New Brunswick—an Irish Catholic Church, replete with vigorous life, strong in that vitality of the faith inherent in the race, sprang up on their ruins. A steady, though slow, immigration into the English speaking provinces has resulted in the healthy growth of the Church, whose adherents, outside of the Province of Quebec, number over a million souls. In considering the development and increase of Cath-

olicity in Canada, it is worthy of mention that a large influx from the Dominion, especially of French Canadians, to the United States has taken place since about 1870. It is not over the mark to estimate the number of Canadian Catholics, and their children, or descendants in the United States to-day at a million, or more. Hence it will be seen that the increase of the children of the Church in Canada has been noteworthy, while that of the French-speaking portion, without the infusion of new blood from France, or elsewhere, has been simply unprecedented.

In the matter of Catholic education, Canada holds a prominent place. The separate school system prevails, and Catholics are not forced to support their own schools, while contributing their share of taxation to the public schools, as their co-religionists in the United States. There are over fifty Catholic Colleges, and high grade commercial institutions of learning, seventeen seminaries, and two universities.

Laval University, which derives its name from the first bishop of Quebec, who founded in 1663 the seminary for the training of priests, is the principal Catholic educational establishment in the Province of Quebec. It was instituted in 1852 by a royal charter from Queen Victoria and a charter from Pope Pius IX. The building is large and spacious, and the university, which is held in high esteem, is well equipped with apparatus, a library of over 85,000 volumes, a museum, geological specimens, and a picture gallery. Laval has a strong staff of professors, lay and clerical, and the faculties are theology, law, medicine, and arts. In connection with this institution are the grand seminary founded in 1663, where theology is taught, and the minor seminary for literature and philosophy. Laval Normal and Model School, the Ursuline Convent—a very large establishment for the education of young ladies, founded in 1641,—the Convent of the Good Shepherd, and several nunneries together with several excellent Christian Brothers Academies and schools are among the list of Catholic educational institutions of the City of Quebec.

Laval University has also a branch at Montreal, with a large staff of professors, chiefly in theology, law, and medicine. The

Seminary of St. Sulpice, Montreal, is a theological training school for priests, where the larger portion of the Catholic clergy of the province of Quebec have received their theological education and ecclesiastical training, and also a college where a large number of the French Canadian youth obtain their education. This Seminary is held in high esteem, and attracts many Catholic students from the United States, and the Canadian provinces. In addition to these institutions, the Montreal diocese possesses several commercial academies, conducted by the Christian Brothers, and members of other religious communities, seven classical colleges, twenty-seven colleges and high schools for boys, forty-six academies and high schools for girls, and a large number of Catholic charitable and benevolent institutions.

The growth of the Catholic Church in the Archdiocese of Ottawa has been more marked, perhaps, than in any other portion of Canada. When the diocese was founded in 1847, the territory was but sparsely settled, and the increase from immigration to that section had scarcely begun. To-day the Dominion capital is the seat of an archbishopric, with a Catholic population of over one hundred and sixty thousand souls. Among the Catholic institutions of learning, may be mentioned the University of Ottawa, under the direction of the Fathers of Mary Immaculate, assisted by a lay faculty in the various departments—an institution of high standing—and St. Joseph's College connected with the University, and attended by more than five hundred students.

The Basilian Fathers established St. Michael's College in Toronto in 1852, the first superior being Father Soulerin, who brought with him from the mother house in Annonay, France, four professors—Fathers Malbos, Maloney, Vincent and Flanery. During the intervening period of more than fifty years there have been four presidents of the college—Fathers Soulerin, Vincent, Cushing and Teefy—all men of great zeal and scholarship. The provincial of the order is the Very Rev. Father Marijon. The present head of the college, the Rev. Dr. Teefy, is a Catholic educator of great force and broad scholarship, who has during his incumbency as president built up very much St. Michael's College. Its course is adjusted to the curriculum of Toronto University, with which it is affiliated, thus making St. Michael's a degree-conferring college, where Catholic students may pursue their studies and obtain their degrees from Toronto University. The institution celebrated its golden jubilee in

1902, with much *éclat*, the occasion being graced by the presence of His Excellency, the Apostolic Delegate at Ottawa, Monsignor Sbarretti, and a large concourse of distinguished prelates, priests, and laymen of Ontario and the neighboring States. From this excellent institution have graduated many students who have acquired eminence and honor both in the Church and the learned professions.

The episcopate of Bishop Bourget was the most remarkable in Canadian ecclesiastical history. No Canadian ever did more for the cause of education than he. He brought into Canada the Jesuits, the Ladies of the Sacred Heart, the Oblate Fathers, the Fathers and the Sisters of the Holy Cross, the Clerks of St. Viateur, the Christian Brothers, the Brothers of St. Joseph, beside such charitable orders as that of the Sisters of Providence, who teach the poor, and the Good Shepherd, who have a flourishing academy quite apart from their special work. In the Deaf and Dumb Asylum, which was one of his foundations, the work of educating its unfortunate inmates is carried on. While speaking of his foundations, though these latter are not in connection with education, we may mention the St. Pelagie Hospital, directed by the *Sœurs de la Miséricorde*, whom he brought to Canada; the House of Providence for old people; the Hospice St. Joseph, for infirm priests; the Association of the Ladies of Charity, and the Society of Ste. Blandine, for servant girls. He established there the Propagation of the Faith, of which he continued director until his death, and the St. Vincent de Paul Society. Fifteen religious orders owe their introduction there to him; twenty religious associations or confraternities were his work. He instituted the first chapter of titular canons on this continent, and substituted the ceremonies according to the Roman liturgy for the old Gallican forms throughout the diocese. He caused annual retreats to be given for the clergy, that they might thus spend a portion of time every year in solitude and prayer. He likewise began the Adoration of the Forty Hours in Canada. There is scarcely a church which does not owe to him some beautiful devotion, as well as precious relics which he brought from Rome. He made the Church of the Gesù, Montreal, the place of pilgrimage to the Sacred Heart for the diocese. No doubt it was on this account he so dearly loved that beautiful place of prayer. He created seventy-five new parishes, ordained an incalculable number of priests, and gave episcopal consecration to five archbishops and bishops, whilst creating more than one episcopal see.

Catholic Federation

THE APOSTOLATE OF THE LAITY. *

By **RIGHT REV. BISHOP MESSMER.**

IN the Epistle of St. Paul to the Ephesians, chapter the fourth, verses first to fourth, we read the following :

“ I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity : careful to keep the unity of the spirit in the bond of peace ; one body and one spirit ; as you are called in one hope of your calling.”

My dear, beloved brethren, dear delegates of Catholic Societies, and friends of the Federation : It may be right in the speaker to say that in the whole history of the Catholic Church there has never been a Pope sitting in the chair of St. Peter who has so prominently called attention to the public social duties of Catholics and the Catholic laity, to what we might call the apostleship of the Catholic laity, as the present glorious reigning Pope, Leo XIII. And, if some one would carry out the happy idea of collecting from the different encyclicals, pastoral letters and public addresses of the Pope, all those passages which refer to what we might call the social duty of Catholics in our days, it would make a great, magnificent volume ; and I do not know if from the whole range of the sacred writings, any more fitting text to that volume could be found than the words that I have just read you from the Epistle to the Ephesians :

* Sermon preached at the Convention in Chicago, August, 1902, when the American Federation of Catholic Societies was permanently formed.

Brethren, I beseech you, walk worthily of your vocation, in humility and mildness, with patience, supporting one another in charity, careful to preserve the unity of the spirit in the bond of peace, one body and one mind, in the one hope in which you are called.

The object and the purpose, dear friends, for which we have gathered from different parts of the country to-day, and the object and aim of our discussion in which we shall engage during these days, is precisely to answer to this call of our great Leader, to respond willingly and courageously to the invitations sent out to the Catholic men of the whole world by our great Pontiff, to engage upon these public duties that devolve upon the Catholic and the Catholic citizen of to-day.

It will be proper, within the few moments at our disposition, to call attention to a few of those duties, to point out some of the great and beautiful work that lies before the Catholic laity, to show some of the great Christian work to be performed in the exercise of that Christian apostleship of the Catholic man. We need only follow the indications given us by the Holy Father; and, first of all, like St. Paul, he insists upon one thing as an absolute condition of success, the unity and the union of mind—to be of one mind and one spirit, unity in the bond of peace and harmony, and He tells us that this unity of mind and the unity of heart must be attained, and will be attained by our listening willingly to whatever are the teachings of the Church and the teachings of the infallible guide appointed in the Church, by willingly following the laws and the rules laid down by him, the supreme governor and ruler of the Church. He, from the high position in which he is placed, looking out upon the Catholic world, and the world outside of the Church, and seeing and perceiving, guided by the spirit from on high, the needs and the wants of the Church, as well as society at large, shows the way upon which to go and to do the work that lies before us. By following him, if all the different sections and parts of the Church, all the laity in different countries of the world, in the different dioceses and provinces of Our Lord—if they all, with one mind,

follow his guidance, then there will be unity and strength of action, and there will be success of the work.

He tells us that the first duty of a Catholic as a citizen, as a member of society—and he tells us this in his famous encyclical on the duties of Catholic citizens—he tell us that this first duty of ours is to spread the light of Catholic faith, in both ways, by helping to diffuse the light of the Catholic faith, showing forth to the public the faith that is in us, making known to others what are the great and salutary doctrines of Holy Church, delivered unto her by the Eternal Son of God, but also showing forth the beauty and the splendor of this Catholic truth, of the Catholic life, of Christian virtue, by our own lives, by our conduct. He says that in this way Catholics will do a great work, and he tells us that it is the work of the Catholic laity; that while there are in the Church the bishops, appointed by the Holy Ghost to rule in the Church, the successors of the Apostles, upon whom devolves that great mission to go and teach all the nations of the world—that while they are appointed the authoritative leaders in the Church of God, united with the supreme head of the Church, the successor of St. Peter, yet he says it would be a grave mistake to think that the Catholic laity had nothing to do in regard to the teaching or in regard to the spreading of Catholic doctrine and Catholic truth; that it is their part, according to the positions in which they are placed, the circumstances in which they find themselves, the opportunity that is offered to them, under the guidance, as obedient children, of the teachers appointed by the Holy Ghost, to go and teach others what they themselves have received, make known to others the same sacred truths of our holy religion by which their own minds have become enlightened. Is this a work for the Catholic Federation? Is this a work for Catholic societies? Undoubtedly. How could it be otherwise? The Holy Father tells us that this is the duty of every individual, of every single Catholic man, according to his opportunities, and according to his capability. How much more must it be a work most proper, a work most fit for United Catholics, the children of the Church, brought together into organized bodies. And there is no doubt, dearly beloved,

that just in this one regard there is a great field before the Catholic laity.

I need only mention Catholic literature, call your attention to what is nowadays called Catholic Truth Societies, call your attention to the work of the Catholic press as a Catholic educator of the laity. And let me call your attention to another work upon these same lines, spreading the Catholic truth, not only among ourselves, within the walls of the Catholic Church, but spreading that light all over, wherever there are willing ears to listen and hearts willing to receive the truth. It is that movement which has been started in this country by the Paulist fathers of New York, which has already been taken up successfully in different dioceses of the country. I mean the missions to non-Catholics, a work which is gradually being developed upon wider and further lines to take in regular missionary work among our own parishioners in our own dioceses, among our own people. Is there not a beautiful field here for Catholic societies, for a federation of Catholic societies, to help on this work? Is it not their field? Are not they the Catholic men who stand before the public, recognized as Catholic men, as true and loyal members of the Holy Church? Is it not a beautiful field for them to prepare the way for the missionaries, to help to overcome difficulties, and to make the work more successful; to spread the idea, make it acceptable and pleasing to the community, bring their friends—friends that so far have not as yet received the truth—bring them to listen to what these missionaries, as the messengers of God's Holy Church, have to tell them? To my mind it is a work which is not at all outside of the aims and objects of the Catholic Federation. For what is that work? It is simply, as our Holy Father tells us again, to support, to promote, to advance, to foster the interests of Holy Church, help on the work. It is a mission of the laity; it is properly called the apostleship of the laity; to bring Catholic principles and the influence of Catholic truth upon the social questions and conditions, public conditions of society, in order thereby to help remedy the evils existing, help promote the spiritual welfare of the people, and by this very fact to promote the temporal wel-

fare and temporal happiness of the laity. These are not my own words or my own ideas. I simply tell you here and forever, to give it in short outlines, the teaching of our Holy Father.

Have we not a beautiful field in this regard right here with us in the United States? There is no doubt whatever that our non-Catholic fellow-citizens, as a rule, are willing to listen to what we have to say; they are willing to give us the opportunity that we seek for, if we only seek for it; they will give us the chance to bring Catholic principles to bear upon society. We have the same opportunities, we have the same chances as others to influence public opinion, and, through public opinion, to influence the minds of our fellow-citizens. We have a magnificent opportunity here within the United States, we Catholics, Catholic laymen in particular, to infuse Catholic principles, Catholic views, and Catholic opinions upon the public opinion of the people. But it lies with us to make use of these opportunities. And sometimes it becomes first a duty to seek for these opportunities, to bring about these opportunities, and this is a duty, as our Holy Father tells us, and it is a religious duty; it is a duty that we owe to God Almighty, in gratitude for the light we have received; it is a duty that we owe to God by our allegiance to him, our absolute subjection to Him, acknowledging that He is the Supreme Ruler of the nations; that His will must be the sovereign will upon which all laws, just and legitimate, are to be based; it is a duty of us, I say, in this regard, that we should see that our fellow-citizens, those of our own faith, as well as others, should recognize these principles and act accordingly; it is a duty that we owe by the virtue of charity to our neighbors. Do we not know that the more we spread the light of Catholic truth, that the more we bring Catholic principles to become a leading factor in shaping and forming the principle force and power in the lives of our fellow-citizens, especially in the public life of society, that the more we become the true and the only true benefactors of society? How can it be otherwise? Is it not the truth of God, what we believe and what we teach, and the principles of morality that we follow? Are they not the unchangeable principles

laid down by Him, who is the Supreme Root of good or of evil, by which we have to judge, and can rightly and truly judge what is right, what is wrong; what is good, what is evil; what is well for man, what is hurtful to him? It is a duty that we owe to ourselves, for do we not know that we ourselves are greatly influenced by our surroundings? And do we not experience that particularly with ourselves, the children of the Church? Are we not surrounded by all the blessings and the safeguards of holy religion, by all the blessings and the safeguards given for the welfare of our souls, the spiritual interests of our souls by the Saviour of mankind? Does not the Church, like a tender mother, watch carefully over everything that we do and everything that concerns our welfare? And yet, notwithstanding this, how often are all these things in vain, because of the still stronger influence that we allow other circumstances, external conditions, to have and to exert over us. It is a common saying, and the truth, generally acknowledged by all, that just as in the realm of nature, so in the realm of the spirit, the surroundings naturally and necessarily exercise a powerful influence over us. The more, then, that we try among ourselves to be united in the one mind and in the one spirit, strengthened by the same supernatural means, the more power of divine truth and the more power of divine grace—I say, the more that we try to be united in all this and strengthened by these means to exert Christian influences and to lead good Christian lives, the more gain do we profit ourselves, strengthened among ourselves, every one for himself, the spirit of true Christian life.

And so it is with the Federation. A Federation of Catholic men, of Catholic societies, must naturally and necessarily exert a tremendous power, a tremendous influence upon its own members. Let us imagine that all the Catholic societies here of the United States were actually gathered into one great federation; that they were all brought together, eye to eye, mouth to mouth, face to face, heart to heart, mind to mind, one body and one soul, in the one bond of peace and the one unity of the spirit. Suppose that all these societies, under the guidance, first of all,

of the appointed shepherds of the Church of God, in the light of the same Holy Truth, the one faith delivered unto us, that they all would exercise that Christian spirit, bringing forth into action those Christian principles of the Catholic truth and the Catholic faith, what a tremendous power that would be for the strengthening and the uplifting, the upbuilding of Catholic spirit, and Catholic work, and Catholic life among the children of the Church, first of all, and then among those that are separated from us! What a great influence for the spiritual welfare, as well as the temporal welfare, of the society in which we live, for the security and the guarantee of the privileges and the blessings of the government and the constitution under which we live in these United States!

This duty, as the Holy Father tells us, of the Catholic laity or Catholic laymen, must also be put forth in shaping and moulding the social conditions, the public conditions of society. And here again, what a great field opens for us! If all the Catholic men of this country, brought together in one grand and strong union, would all exert their influence, and all the Catholic societies, on the given opportunities and conditions, oh! how much we could do to improve, let us say, the public morality of the people and of the nation! We speak so much and we hear so much of the evil of intemperance. We read of different ways and different methods by which a remedy should be found against that evil. We talk of legislation by which what is usually simply called the saloon, the American saloon, could be regulated and the traffic in intoxicating liquors could be regulated. All these propositions, all these methods, all these means proposed may be good enough in themselves, but it will never do the work unless it is taken up by the united strength and the concerted action of the well-meaning citizens, Catholic or Protestant. There is a field here where a Catholic federation can join and unite, hand in hand, with the work of others, in attaining the same great end.

There is, again, that great evil of our day, the degradation, the profanation of the sacrament of marriage. And our Holy Father, by the way, in different encyclicals calls attention to this public duty that every Catholic has in regard to this very matter,

the sacrament of marriage. He tells us that here also is a duty of the Catholic laity, to influence public opinion, to bring Catholic principles to bear upon the solution of the question, and even to take part in political affairs when it is necessary to regulate this matter of Christian marriage. With us there would be no difficulty at all; the ballot box and the legislative measure, the means are at our hands, just as well as at the hands of others. And if Catholics all through the country did unite, and would unite their action in demanding a reform of our marriage laws and a reform of our divorce laws, the civil laws of the country, there certainly would be and must come a reform.

There are so many other fields that open to the activity of the Catholic laity. There is what is called in a restricted sense, and in a more restricted sense, the social question, the question of capital and labor, a question which, as the Holy Father points out repeatedly, is not a mere economic question, but is a question which involves moral principles, a question which can only be properly solved on the principles of the natural law, as well as the principles of the Gospel. Let us take that one question of socialism. Are we not bound by the bond of charity, as the apostle says, supporting one another in charity—are we not bound by the bond of the one faith in which we center all our higher and greater interests, to help our brethren? Now look over the United States and look at the Catholic laborers; see in what difficult positions they are placed nowadays. There are all those many and powerful labor unions, but do we not know, unfortunately, that socialism is gaining ground from day to day in those very unions, that socialistic principles are openly preached in their unions, that so many of the so-called labor organs, the labor press, preach socialism outright, without any restriction whatever, rejecting all and every Christian principle which would be wholesome and efficacious in the solution of the question? It has come to the point, or at least it will soon come to this, where a Catholic laborer will have to decide between the principles of Christianity and the principles of socialism, which of themselves are anti-Christian. I do not deny, and I do not mean to say that there are not some demands, some positions

or doctrines laid down and preached by socialists that we could not admit; I do not mean to say at all that some of the demands made by socialists, or made by the labor unions, are not just; they are just and a remedy ought to be found for the evils of which the laborer justly and rightly complains. But when I speak of socialism, or mention socialism, I mean it as a system, I mean all that it comprises, and I take it as it is at this very day, at the present hour, preached and talked in our labor unions.

I say, then, the question comes before the Catholic laborer to choose either between the principles of the Catholic faith, the principles of Christian rule and morality, or to leave his Church—choose the Church and leave the labor union, or remain in the labor union and leave the Church. He will not be able to serve two masters, and there are two masters. Does it not become a duty of our Catholic laity to provide ways and means for our Catholic laborers, who are our brethren in the faith, that when once they are placed before this great dilemma and this most difficult position, when the question of providing for their wives and children, their families on the one hand, and on the other hand of losing employment and being thrown out of work comes before them—to provide ways and means whereby they can choose with all safety and conscience, and in the spirit of the Catholic interest and religion, what is right to God and right in the sight of man? This is a work that the Catholic laity has to do. There may be a difference of opinion as regards the ways and the means, but as to the fact that we are now before this problem to devise such ways and means there can be no doubt whatever.

There is another field for the Catholic laity and the religious duty of the Catholic laymen, as our Holy Father tells us, and that is in the field of politics. It is a great mistake to suppose that politics have nothing to do with religion. Our Holy Father has clearly pointed out in his encyclical on the constitution of Christian states, clearly pointed out and laid down as a Catholic principle, that society and the laws of society, and the public life of society must be based upon religion, just as well as the

private life of individuals. What is society but the collection of individuals. What is it but the unity, the organized unity, of all individuals? If, therefore, the individual is bound to an everlasting God and to observe the will of this God, of this Almighty God, then society is bound in its doings and in its work to observe those same laws. And for Catholic citizens, therefore, it becomes a duty, in the exercise of their citizen rights, and their duties as members of the organized society of state, to do whatever they can in order to shape the public life of the nation, and the laws of the nation, on the lines of Christian principles. That does not mean that religion must be brought in in everything that is called politics, but it means, for instance, that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country and not his own private interests; that in matters of public welfare and public concern, he must not consider this or that person, he must not be led by mere personal views or personal or human respect, but he is bound by the law of Christian doctrine, by the law of conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in particular? Here where we are under a purely democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws or state laws, or municipal laws, wherever there are laws—the responsibility rests in the last instance upon each individual voter. You cannot shirk that responsibility, and you cannot throw it upon either the President or his Cabinet, or Congress, the House and Senate. If those gentlemen make laws which are not according to Christian principle, which are not for the welfare of the country but simply to promote private interests, then it is you who become responsible for it, who have voted for those men that made those laws. They are your representatives, they are your delegates, they are your servants, and in your name, the name of the people, they make those laws for the people. Under a democratic form of government the responsibility, the political responsibility of the citizen, becomes at the same time a matter of conscience.

It is here, as our Holy Father tells us, where Catholics, as citizens, are bound to act according to conscience, and to act therefore according to the principles which are the basis of our conscience. Is there not a great field here for Catholic action?

Politics! Politics, the Holy Father tells us, becomes the duty of the Catholic layman where it is necessary to defend the rights of the Church, where it is necessary to make known and insist, as far as principle and prudence command, upon the claims of the Church being respected. It is useless to go into any particulars. We all know that in this regard, too, is a great field before the Catholic laity of this country. We know there are still a great many things whereby the rights of the Church are interfered with. It is true, under conditions like ours in America, in which the Church is placed here, we cannot expect, and it would be imprudent to demand, a remedy for all the disadvantages under which we labor. But we have at least a right, and I say we have a duty, to demand that the rights and the claims of the Church be respected as far as our Constitution, the very Constitution of the country allows. We do not demand, we do not ask for privileges, we do not ask for exemptions we are not willing to allow others; we simply ask for equal rights and equal justice for all, as guaranteed under the Constitution of the country. This we have a right to demand, and it, according to the teaching of Leo XIII, is a duty of Catholic citizens to demand wherever they can.

Friends and delegates of the Federation, is this not therefore the work of the Federation? Although, as you may perceive from the remarks I have made, it would be a great mistake to think that this was the only work that the Federation had to accomplish. It is not so. The object and the aims of the Federation are greater than merely to remedy some of those disadvantages under which we labor as Catholics; it extends far wider; it covers a larger and a greater field, just as if it had been mapped out by our Holy Father. But it is one of the opportunities and one of the aims of the Federation. We need not deny it, and it is better to tell it plainly to our fellow citizens.

We have then, delegates and friends, a great work before us, and it is a work worthy of our calling ! it is a work that lies before us by the very fact of our being the privileged children of God's own Church ; it is a duty that devolves upon us because of that great vocation that the Lord has given us when He called us into His Holy Church, and when He showered upon us those blessings that are bestowed only within His Holy Church. But we must carry out that work, as the Apostle said, in unity of mind and spirit, not in contention, not in pride, as he says in another place, one thinking himself better than the other ; not by seeking private interests, but all working for the one great object, to support and to strengthen Catholic spirit and Catholic life among our own, to bring, as far as we can, the blessings of our holy religion and the blessings of the redemption of Jesus Christ through our Holy Church also to those children of God who are not now within the fold of Christ. It is a great work, the very work of the Church.

While the bishops and priests, endowed with special powers, supernatural powers, and endowed with authority which is given to them alone by Him who said, " All power is given to Me in heaven and upon earth "—while they are the only authorized leaders in the Church, while they live to point out the way and show the way—yet it is the Catholic laity that must come up and help. It is like, as we read in the Bible of that great leader and judge of the Jewish people, in the midst of trying circumstances, when he selected his men and with only three hundred strong and valiant, courageous men, slew the army of the Midianites of one hundred and thirty-five thousand. It was with the light of their torches, and it was in the strength of their swords. And so, if the Catholic laity gets together and unites on the divinely appointed leaders to go forth in the light of Catholic faith and in the strength and the power of Catholic principles, of Catholic morality, to help their own brethren, and to help the brethren outside of the Church, oh what a great and what a beautiful work, worthy of our calling as children of God and children of His Holy Church !

Amen.

125 / 61

A History of the formation of the American federation of Catholic Societies.

By THOMAS B. MINAHAN,

FIRST PRESIDENT OF THE FEDERATION.

SINCE the Columbian Congress no event in the life of the Church in America has had such wide attention, or aroused so much interest as the recent Chicago convention of the federated societies. This attention and interest are not confined to our own country. From England, Australia, Ireland and the Philippines come letters asking for information and copies of the recent convention proceedings. In our own country, Federation's opportunities for great and prominent usefulness have attracted distinguished recognition. The day of indifference to the further progress of unifying Catholic forces is past. Federation is already a factor to be reckoned with. More, therefore, than ever its scope, aims, advantages and methods challenge thoughtful consideration.

It is true that there is still a lack of correct information, considerable misunderstanding and some mistrust regarding the great movement. It is equally true, too, that neither intolerant confidence of being in all things unquestionably right, nor petulant impatience of opposing opinions will correct erroneous impressions or remove honest doubts and apprehensions. Hence the necessity, even at the risk of frequent repetition, of present-

ing again and again plain statements about what Federation is, and what it is not.

What then is the scope of Federation, what are the objects aimed at, what the advantages to be gained, and the methods of accomplishing them? A brief statement of these may, as a prelude, add greater interest to the rapid review of the development or history of the movement, which is the main object of this paper.

Bishop Messmer certainly spoke authoritatively for Federation in his sermon at the mass opening the Chicago convention. No delegate in the convention, no friend of the movement anywhere, will hesitate to endorse the Bishop's sermon as a correct expression of the layman's best ideal of the scope of Federation. As there outlined, the meaning, and the only meaning, of Federation, its cardinal aim, the one embracing all others, is the layman's active co-operation for the upbuilding, the advancement and the strengthening of Catholic interests. The purpose of the Bishop's sermon was to emphasize the opportunity for unity of lay action in the broad field of the moral, social and civic life of the country. He pointed out specific lines of work along which the united efforts of Catholic laymen could realize great results for God and country.

The work it contemplates is marked out in the following summary of the programme made by one of its most distinguished and zealous promoters :

I. *Religious* :

- a. Education (Catholic schools, colleges, universities).
- b. Literature (periodical press, books, Catholic literary societies, Catholic Truth Society).
- c. Emigration, homes for Catholic sailors, colonization, etc.
- d. Catholic conventions and demonstrations, Catholic congresses, state and national.

II.—*Social*.

- a. The poor and orphans (St. Vincent de Paul Societies, Catholic Aid Societies).
- b. Labor (Labor Unions, Strikes, etc.).

- c. Marriage and divorce.
- d. The Sunday observance.
- e. Correction of the abuse of liquor.
- f. The theatre.
- g. Obscene literature, gambling, etc.

III.—*Civil.*

- a. Religious rights of Catholics.
 1. In State institutions (reformatories, prisons, work-houses, orphan and insane asylums).
 2. In the public schools (sectarian exercises, anti-Catholic text-books, discrimination against Catholic teachers).
 3. Chaplains in the army and navy and homes of veterans.
- b. The Catholic Indians.
- c. Taxation of church property.
- d. Support of sectarian institutions.
- e. Protection of Catholic civic rights.

From this it must appear evident that the leading thought of the promoters of Federation has always been and still is to cooperate in that kind of work, which every earnest Catholic as well as all good citizens must commend. As to the methods of Federation, the best condensation of all that can be said upon the subject is that education is the instrument, as it is the philosophy, of the movement.

Among the advantages to be gained by Federation, the most desirable and important is the development of a Catholic public sentiment. There never has been a distinctly Catholic public opinion in this country. Public opinion in America is the power behind the throne. To have a share in it, either in locality or nation, is to wield a power. Millions of Catholics, united and prudently asserting themselves by this means, cannot fail of recognition.

Another benefit which, in itself, should Federation never accomplish anything more, would fully repay all the time, labor and expense thus far given, is the uniting of the different nationalities. Heretofore the nationalities making up our Catholic

life have always regarded each other with suspicion and jealousy. They have been as unknown to each other and as regardless of their common interests as though not of the same great household. This condition in itself has been probably the greatest stumbling block to their mutual welfare and the proper advancement of their common religion. The influence that can harmonize and knit together these separated and often conflicting forces must be hailed as a God-send to the Church. Federation has already successfully accomplished much of this most difficult work. A most striking feature of the Chicago convention was the entire absence of race discord. The sentiment of common fellowship and mutual recognition throughout the entire sessions of that cosmopolitan gathering impressed itself upon every delegate in attendance. Through the blending influence of Federation these great national Catholic bodies have already learned that the secret cause of their weakness has been remaining apart heretofore as mere fractions of what should be a magnificent unit. The mere fact of Catholics of all nationalities, and of every society, standing united in the nation, as in each locality, will accomplish much to be desired. Had this unity been sooner accomplished, certain events would not have to be recorded in our recent history. Very many of the unfortunate conditions affecting Catholics would disappear in the united presence of all our nationalities and societies.

Our intention, however, as already suggested, was not so much to dwell upon this phase of the subject as to trace Federation to its true source, and while recording the facts of its development and progress, explain as far as we may its method of organization and the means by which it will accomplish its purposes.

Who would search for the real sources of the Federation of Catholic societies will find his pathway leading directly to the study of the most profound thinker of the age—Leo XIII. The central idea of Federation—which in its fullest meaning is but another name for an apostolate of the laity—is actually only a single ray from the broad stream of light pouring from the Vatican for a quarter of a century. In the germ, Federation

may be recognized in the famous encyclical defining the duties of Catholic citizens. Analyzed, its utterances all point towards just such an awakening of Catholic endeavor on the part of laymen. To the great White Shepherd Himself we owe the first thought of the grand movement for an apostolate of the laity. His was the clarion voice that first called upon Catholics everywhere to co-operate in moulding social thought and directing public, moral and intellectual life. As crystallizing his thought upon lay action take this paragraph of one of the encyclicals: "Catholic action, of whatever description it be, will work with greater effect if all the various associations, while preserving their individual autonomy, move together under one primary and directive force." Here, in the block, is Federation as it is being gradually chiseled out in detail.

His Eminence, Cardinal Gibbons, about the same time repeated the papal message for an apostolate of the laity. In an address delivered in Baltimore, illustrating the power of "each for all and all for each," he said: "A drop of water does not appear to amount to much, but let us take millions of them and unite them and we have the great Mississippi winding its way to the Gulf." Bishops McFaul and Messmer, as the Episcopal directors of Federation, united in interpreting to the Chicago convention the great message and appeal for lay action to co-operate in spreading Catholic truth. "The object and aims of the Federation," they said, "are greater than merely to remove some of those discriminations under which, as Catholics, we labor. It extends far wider; it covers a larger and greater field and is just what has been mapped out by our Holy Father." Understanding fully, and knowing correctly the real sources of the movement, a number of archbishops and nearly forty bishops have put the seal of their approval upon the work of federating all Catholic societies. For its origin, therefore, for its desirability, for its usefulness, for the necessity of its existence, it is beyond question that Federation has the highest and most distinguished authority, the broadest possible field for its beneficent activities.

In view of these facts it is difficult to understand how some can persuade themselves that partisan politics have any possible

connection with Federation. We might say here in passing that the idea of coupling Federation with political purposes or "a Catholic party" originated with two Catholic papers, both of which have been for some time under the same management. From them the secular press seems to have taken its cue and has industriously kept this idea alive to the prejudice and injury of the movement. With the exception of the two papers referred to, the entire Catholic press has from the first strongly advocated the project of uniting all the Catholic societies. There have been differences as to the most practical method of bringing about such union but never any doubts or apprehensions about effecting this union. With Federation largely accomplished in the matter of its organization, aims and methods, a vote of the Catholic press to-day would be almost unanimous in endorsing the movement in its present development.

The honor of being the first among the Catholic organizations to respond to the call for united Catholic lay action belongs to the Knights of St John. At their national convention in Cleveland, Ohio, in June, 1899, they first discussed the subject and decided upon an effort to unite their local commanderies. Again at their national convention in Philadelphia in 1900 they discussed the broader subject of uniting not merely their own commanderies, but all the Catholic societies with the approval of His Eminence Cardinal Gibbons and the Apostolic Delegate, Monsignor Martinelli. They had issued a leaflet addressed to all the archbishops, bishops, and Catholic societies upon the subject, and in response twenty-two Catholic unions favored the project and delegates from eight of these unions met with them. The very first outline drafted was along the lines of strict autonomy for each society. It was a clearly defined recognition of separate independence and the jealous preservation of the cherished customs as well as the languages of each of the different racial and national societies. These first promoters of translating the papal thought into practical American realization had a broad grasp of the great subject as it is now rapidly developing. Anything having the slightest semblance to organizing for

political purposes was farthest from their thought or intentions. The discussion of the subject of a general Federation and the method of bringing about the union presented many serious difficulties, and the representatives at the Philadelphia meeting concluded to hold another in New York City. Although the Catholic press at once favored the project, there was some indifference among the societies. The seed, however, had been planted and a few local societies were soon federated. On Thanksgiving Day, 1900, fifty delegates, representing fourteen societies and branches, and having as leaders the officers of a few national organizations, met at the Fifth Avenue Hotel, New York. The societies there represented were the Knights of St. John, the Catholic Benevolent Legion, the Ancient Order of Hibernians, Irish Catholic Benevolent Union of Pennsylvania, Staats Verbund, Catholic Mutual Benevolent Association, the New York Staats Verbund, Catholic Total Abstinence Union of America, Catholic Young Men's Union of New York and the General Benevolent Association. This conference remained in session the entire afternoon, Mr. Henry J. Fries, president of the Knights of St. John, acting as chairman, and Mr. John J. O'Rourke, of Philadelphia, as secretary. The purpose and scope of Federation as outlined at this meeting was :

“The cementing of the bonds of fraternal union.”

“The fostering of works of piety, religion, education and charity.”

“The study of conditions in our social life, and the spread of Catholic truth.”

Before adjourning they appointed a committee of ten, with Mr. Thomas P. McKenna, of Long Branch, New Jersey, as chairman to draft plans for federating all the Catholic societies and to report at a convention to be held in Cincinnati, May 7, 1901.

It was shortly before this time that the movement attracted and enlisted the interest and guidance of the Rt. Rev. James A. McFaul, of Trenton, New Jersey. He was the first prelate to take up the work and to advocate a national Federation. His energy and unobtrusive but masterful leadership kept the faltering work alive. Calling to his aid his former professor at Seton

Hall, Bishop Messmer, of Green Bay, Wisconsin, these two zealous prelates began in earnest the great work of shaping wisely the first disorganized efforts of Catholic laymen to unite together the fragments of American Catholic fraternal life. In these formative days of the movement they had the encouragement and counsel of several distinguished archbishops. To the Ancient Order of Hibernians, the Knights of Columbus and others, Bishop McFaul wrote and spoke frequently, urging co-operation. He also wrote a notable article in the *North American Review*, which attracted much attention and provoked but one adverse reply from a cleric who feared, it would seem, that certain political interests would be jeopardized by the movement. The Catholic weeklies continued to favor the efforts put forth, and the periodicals, especially *The Messenger*, spoke earnest and encouraging words. The movement, however, gathered strength slowly with the societies, and the trend of Catholic lay-thought was hesitant and along dividing lines. The great national and racial bodies shrank from what they appeared to fear most—surrender of autonomy of the several societies.

Instead of holding the convention contemplated for Cincinnati on May 7, it was thought wiser to hold another conference before venturing a general convention. This took place at Long Branch, August 28 and 29, 1901. The gentlemen attending numbered about fifty-five, and representatives of national organizations, a few local federations, one or more German State leagues and some Catholic temperance societies. At this gathering the first temporary national organization was formed. Mr. Fries was chosen as president, Mr. O'Rourke as secretary, and Mr. M. P. Mooney, of Cleveland, Ohio, as treasurer. An executive board of seven was also provided for, and a committee appointed to arrange for the first national convention, to be held in Cincinnati, on December 10, 11 and 12 of the same year. Father Lavelle and Drs. Wall and McGinnis were requested to address a circular to the clergy of the entire country requesting their co-operation. Much doubt existed as to what form the proposed union of the societies should take. Discussion divided as between diocesan, county and state, and various other

methods of union. Some were strongly for merging the movement through the Catholic Truth Society. A temporary constitution was drafted, and the name of The American Federation of Catholic Societies of the United States was given to the proposed union. The objects as stated in this constitution were :

“The cementing of the bonds of fraternal union ; the fostering of Catholic interests ; works of piety, religion, education and charity ; study of conditions in our social life ; encouragement and spread of Catholic literature and the aid of the Catholic press.”

No scheme of unification having been fixed upon, much discussion afterwards arose upon the then all-important matter of “Plan and Scope,” as it was called, of unification. Mr. M. P. Mooney, the delegate representing Ohio at this conference, had strongly urged the idea of county, state and national organization upon the same lines as the civic organization of the country. From its first suggestion Federation had taken firm hold upon the Catholics, generally, of Ohio, and the largest cities of the state rapidly organized upon the American plan of representation. Already some counties of the state had organized a state Federation. This plan found favorable consideration and became practical in Ohio, and has since been known in Federation circles as the “Ohio idea” of Federation organization. Here I must digress to the German societies. The real credit of being first to recognize the advantage and necessity of union for promoting and safe-guarding Catholic interests belongs to the German societies. It is true their idea was at first confined to a union of the societies of their own nationality. For more than fifty years the German societies have organized into state leagues, and these were centralized in the Central Verein or national body. There are some sixteen such state leagues, and they aggregate the largest number of German Catholics in fraternal life. Their long work of organization, their efforts towards the promotion of Catholic interests and defence of Catholic rights are neither generally known nor adequately appreciated. Long as this German Federation has existed, no single whisper has been heard to justify, on the part of certain Catholics, any apprehension of certain Catholic parties in politics.

On December 19, 1901, at Cincinnati, the Federation's first national convention was opened, with Mr. Henry J. Fries presiding. According to the secretary's official list there were about two hundred and fifty accredited delegates present. The large majority were from the middle west, Ohio having the largest number as compared with other localities, and the only state organization. A striking feature of the personnel of the delegates was the high order of intelligence and deep current of earnestness manifested. True, there were few among them of great distinction in financial or fashionable circles. They represented for the most part the forces which are most vigorous if not most prominent in our Catholic life. The suggestion comes unbidden, how much more of strength and influence we would have if all classes of Catholics were but united, if all who kneel together should work together?

The opening session of the Cincinnati convention gave zest and direction to the after sessions. The most Reverend Archbishop Elder's presence lent dignity and weight to the occasion. The Right Reverend Bishops McFaul, Messmer, Horstmann and Maes all took active part, while Governor Nash spoke the welcome of the State, and Mayor Fleishmann that of the city. Father Lavelle had preached a stirring sermon, and Dr. Wall was prominent among a very liberal sprinkling of priests who were delegates.

The representation direct from the great national societies was comparatively small in this convention. The national officers of some were present, but of these few were authorized to speak officially for their societies. Some few others, as the Supreme Knight and Solicitor of the Knights of Columbus, were there merely as observers. There was an uneasy and doubtful feeling as to the possibility of any success in unifying different nationalities or of laying the foundations of a union that would eventually assimilate the various and numerous societies. No one appeared to doubt the desirability, usefulness or necessity for union. The novelty of the situation, though, made it a matter of great difficulty just where and how the work of organization should begin. To be entirely frank, there were many more who

did not, than there were who did, know just what it was all about. Some, too, who thought they knew might have been very easily persuaded they did not. After intelligent discussion, much patient hard work and with a strong desire on the part of the different nationalities and of all the societies represented to get together upon some basis, a charter bond was at last framed and "The American Federation of Catholic Societies" began its career and closed its first convention with the national anthem, "America," on its lips. Some comment upon this convention may be in place.

Looking back now and recalling the fact that while there seemed general satisfaction and gratification among the delegates upon the general results, there was, nevertheless, a reluctant conviction with the more thoughtful that the result was somewhat vague, that much was left to the future as experimental, and all more or less crude. Looking at the results from this distance, I suspect the thought of Longfellow best expresses the impression the writer, as well as many of the other delegates, then had of Federation :

" There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day."

While the "perfect day" of the movement is likely still in the far distance, rapid events have shed much light since the "dawn" of the first efforts at unification.

A feature of the convention very noticeable was that in its accomplishments it was distinctively the work of laymen. There was entire absence of any influences that could stamp it as clerical. Many priests were there kindly to lend welcome, aid and counsel, but none became officers, few mingled in debate, and even the bishops, except to assist with suggestions, studiously avoided taking sides in the many earnest discussions and animated scenes. Just here, I would repeat again the invitation given in the call for the Chicago convention :

" Because it is a layman's movement, many clergymen feel

they should not, perhaps, actively forward the matter of organization. This is a mistake. No one more than the clergy should be interested in the success of Federation. Certainly no one so much as they can forward the difficult task of organizing. As the work intended is mainly to co-operate with them, this should guarantee their powerful assistance in the work of organizing."

It has been remarked that in the late Chicago convention the bishops instead of the laymen spoke for the convention. It might so appear. The truth, however, is that because of conditions that made it eminently proper, it was discreetly thought best to let the message from that assembly to the public come from the episcopal advisers, and the voice of the laymen speak, as it did, in the resolutions embodying the sentiments of the entire convention.

As calculated to quiet the fears of some on the score of danger from "wire-pulling" influences to make use of Federation, there was an occurrence and a scene in the Cincinnati convention that will long be remembered by the participants and all in attendance. So swift and stern was the rebuke administered that it served memorable notice that the mere manipulator or politician would find himself without an occupation in the councils of Federation.

One of the most gratifying results of the Cincinnati gathering was the reassurance it gave the friends of Federation, that the project of blending the nationalities and unifying all the societies was not at all impracticable. The disposition towards mutual forbearance and the entire absence of society jealousy forced the conviction that the idea was feasible and required only opportunity to prove its final and complete success.

That nothing succeeds like success was illustrated by the sudden impetus given the movement by the union effected at Cincinnati. Many who had argued strongly against the practicability of the project as well as those who were ever apprehensive of results, took courage and the setting of the first milestone on the road to progress was hailed with favor from unlooked-for sources. This favor was increased by the influence in some sections, of the creation, through local Federations, of a Catholic public

opinion which succeeded in silencing some notorious maligners and redressing successfully some local phases of discrimination against Catholic interests. The organizers of Federation realize that by *results* it will be judged. It will be conceded that in its mere formative condition its power for accomplishment has been necessarily limited. There are acknowledged evidences, however, that in a tactful, prudent, yet firm manner Federation has already made its influence felt, and in the minds of the thoughtful it has established its possibility for great and permanent good. If scarcely more than a "habitation and a name" has commanded respect, what may not be hoped for when it shall have reached the full stature of its growth?

But the title of this article recalls us to the march of Federation since the Cincinnati convention.

The German sprichwort that "Aller Anfang ist schwer," has had its full exemplification in the difficulties and struggles of Federation since that convention. In recording the history of the movement, it may be just as well to tell the whole story—its ups and downs, its difficulties and trials. When the delegates left Cincinnati it was believed that a complete understanding had been arrived at in the important matter of the plan for permanent organization. In a very little while some misgivings developed as to the practical working out of County and State Federation. The system began to be questioned until such staunch friends of Federation as Dr. Cantwell, in a very able article, attacked the method of organization adopted. At length even the spiritual advisers, Bishops McFaul and Messmer, seemed to disagree upon the plan in actual operation under the constitution. This, of course, created confusion and lack of confidence, and the work of organizing moved very slowly. Then, too, arose the misunderstanding, in this regard, with the Germans and other nationalities. The project being as yet only experimental in practice, these nationalities—especially the Germans, who had spent so much time and labor in building their own organizations—feared Federation threatened to merge them, and that, should it fail, their organizations would perish with it. At once the German press sounded the alarm and

determined opposition began. The impression also grew that Federation would cause antagonism among societies of different nationalities in the matter of customs and languages. This condition soon brought all progress with the non-English-speaking societies to an end. The situation was most discouraging. These difficulties, however, proved in the end to have been blessings in disguise. Discussion on the subject resulted in light from the sparks of friction, and the final outcome was that the Executive Board determined to modify the misunderstood and incomplete compromise that had been embodied in the constitution adopted. Recognizing that it was a condition and not a theory they had to deal with, the board took steps that, finally, at Chicago, led to an adjustment entirely satisfactory to all the nationalities and completely eliminated the always most difficult problem to solve—the harmonizing of the different racial interests. Since the report is still in process of preparation for publication and has not yet been made public or generally known to the societies, we give here the plan of organization as modified and perfected by the convention in Chicago. Should there be inaccuracy in the statement, it will be because the original draft is not in the writer's possession. First, it is proper to say that the unobserved but really hardest work of the recent convention was this revision of the constitution. It is believed by all that it has put the Federation upon a logical and substantial basis of representation. The leading features of representation now are :

1. Direct representation from individual and isolated societies is abolished.
2. The smallest unit from which direct representation is permitted is the County Federation.
3. Direct representation from County Federations in a State is only permitted where there are less than five County Federations in such State; when there are five or more such County Federations, they are required to form a State Federation, and then the representation is directly from the State to the National Federation.
4. In view of the fact that the National Federation finds

already organized and existing certain racial organizations, like the German Central Verein, German State Leagues, Polish, Bohemian, French and other organizations, which are reluctant to come into the Federation, unless the absolute integrity of their societies can be preserved, concession has been made as follows :

Case *a*: Where there is a State Federation of the English-speaking societies, and a Staats Verbund or other State racial organization.

In such case the State League or Verbund can at its State convention name the number of delegates its membership entitles it to, submit its list of delegates to the State Federation for formal approval and ratification, and they are to be included in the list of delegates certified by the State Federation to the National Federation. The State League pays the per capita, through the State Federation, upon its membership, to the National Federation.

Case *b*: Where there is no State Federation of the English-speaking societies, but only County Federations, and an existing State League of German or other racial societies; in such case the County Federations certify their delegates directly to the National Federation, and the State League does the same independently.

Case *c*: No State League of German or other racial societies, but only some county organizations like the local Central Verein.

In such case, if there be a State Federation, these local county racial organizations may certify their delegates to the State Federation, and they are certified by the State Federation to the National organization.

If there be no State Federation, they will join the local County Federation in certifying delegates directly to the National Federation.

If there be no County Federation, they can certify directly and independently to the National body, as if they were a County Federation.

Sporadic racial societies must join the County Federation.

where one exists, or form a County Federation, in order to secure representation at all.

Any exceptional case not herein covered will be passed upon by the National Board of Directors as applications for membership are made.

The intention of the German and other racial societies is to permit them to select their own delegates to represent them in the Federation and at its conventions; such also is the intention with respect to the English-speaking County Federations.

As the German State Leagues hold an annual convention, they can name their own delegates at such convention, and mail the list so selected to the Federation State Secretary or send it duly certified by one of its members to the State Federation convention.

The State Federation Convention need not be composed of more than *one* delegate from each County Federation, to whom voting power on all matters except selection of delegates to the National Federation shall be accorded, on the basis of the membership he represents. As the Convention will be confined, on the delegate question, to *ratifying* the selections made by the County Federation and the State Leagues, it is unimportant how they vote so it be approvingly.

Reverting to the selection of representatives of the County Federations: Each County Federation is permitted to name *its own delegates*, that is, its delegates by which it wishes to be represented in the National Convention, and in doing so, it has it in its power to so apportion them as to give representation to the *various societies* that compose it, thus gratifying the natural society pride that exists everywhere; but always subject to the limitation on representation provided in the National Constitution, *i. e.*, "that each State or County Federation shall be entitled to one delegate for each 1,000 members or major fraction thereof; but each State or County Federation shall be entitled to at least *one* delegate."

Instead of the expense of a large number of delegates to a State Convention, the County Federation can send *one* delegate who takes with him the list of local delegates which are approved,

of course ; and in the event that no delegate is sent to the State Convention, the *list*, with the *per capita* can be mailed at all events.

The payment of this per capita to the State Federation and by it to the National, is at all times to be the test of the representation to which the State or County Federation or State League is entitled.

* * * * *

The advantage of this plan is that it permits County Federations to admit even parish representation within itself, thus embracing *every Catholic* in the county, and the National body is entirely relieved from any care as to the individual societies. The natural limitation upon the complete carrying out of this plan is the fact that parishes are usually without means out of which to pay per capita. The adjustment of this detail is left to the County Federation to work out in whatever way it sees best. Another important feature is that absolute home rule is given to the County Federations, no restrictions being placed on them by the National Constitution, *except this*, that the general plan for County Federation, which has been tried and found successful, and has been printed and circulated, will be forwarded to each County Federation and it will be expected to conform to the same, except so far as local conditions may demand some modification.

The State organization will be determined by the delegates from the County Federations.

In addition to the foregoing representation, and for the purpose of keeping up the interest of the National Societies as bodies, each National Society (for example, the Knights of Columbus, Ancient Order of Hibernians, Knights of St. John, National Central Verein, Young Men's Institute, Catholic Men's Benevolent Association, Catholic Order of Foresters, etc.), is entitled to send one delegate for each 10,000 of its membership, as delegates at large, with full powers, upon payment of the fixed sum of \$10 for each delegate it is entitled to in the Convention.

It would probably serve no purpose to attempt further enumera-

tion in detail of many of the difficulties and trials Federation met with during the first six or eight months of its existence after the Cincinnati convention. Except from a very few, there was at no time opposition to the idea itself of uniting the societies. The dissensions and variance of opinion were all confined to mere methods and detail of bringing about the union.

The greatest drawback to organizing was lack of funds. The running expenses (without salaries to anyone) were necessarily kept within the most meagre bounds. A stenographer for the secretary, stationery and postage were the utmost that could be met. The traveling expenses of the members of the executive board, in attending meetings of that body, had to be met by the members themselves. Certainly at times, if, indeed, not all the time, the executive officers found themselves obliged to present a confident front in the determined effort to keep the ship afloat. Early in the spring, 1902, seeing the whole movement threatened with apathy and actual dissolution unless some effort was made to organize, the executive board authorized the president to endeavor, somehow, to get a hearing for Federation in the large centres of Catholic thought. It was hoped that if foothold could be got in some of the larger cities, the movement would spread in at least some of the States. Federation was then at an exceedingly low ebb. Through the personal kindness of Mr. D. P. Toomey of the Young Men's Catholic Club of Boston, a magnificent meeting was held in the Hollis Street Theatre of that city. Upon the hearing so generously given, for they paid even the traveling expenses, Federation was enthusiastically endorsed, and, as a result, Massachusetts was represented at Chicago by a State organization second only to Ohio. It was urgently sought to repeat the Boston meeting in New York City. For a time this prospect was most encouraging. The unexpected death, however, of Archbishop Corrigan brought everything to a standstill. A meeting was arranged in June in Indianapolis. This was well attended by representatives from every part of the State, and so favorably was the hearing received that a State Federation was immediately organized. In New Jersey Bishop McFaul organized a meeting in Newark and

brought about a State organization. Bishop Messmer made several ineffectual attempts to hold a meeting in Milwaukee. Just two weeks prior to the recent convention Milwaukee accorded us a hearing and, although the *Catholic Citizen* there had always opposed the movement, and a few of the leading Catholics there expressed their opposition in the daily papers, the meeting was, notwithstanding, large and representative, and resulted in bringing to Chicago perhaps the largest State delegation in the convention. After repeated but unsuccessful efforts for a meeting in the convention city itself, Chicago finally arranged for a hearing. This was within less than a month of the convention. The Chicago societies were all exceedingly slow to take any interest. In fact, some of the State officers of the Knights of Columbus of Illinois openly and vigorously antagonized every effort made, and even went so far, after the meeting was finally had, to publish a long article in their official bulletin and mail it to every member of the order in the city and throughout the State. This action, we are assured, did not correctly represent the disposition of the Knights of Columbus generally. That the rank and file of the order favor Federation was evidenced by the large number of members in the Chicago convention.

A prudent conservatism, we feel very confident, explains the reluctance of the national board of the Knights of Columbus to delay having brought that great order in as a commanding factor in the movement.

The Chicago meeting was held in the Paven's Theatre. It was well attended and the audience exceptionally representative of the best Catholic element of its Catholic fraternal life. The result far exceeded anything hoped for, under the existing conditions, and a committee of one hundred was at once appointed to make all local arrangements for the convention. Had this meeting not been so long delayed and the proper arrangements thereby interfered with, Bishop Spalding would have been one of the speakers at the mass meeting of the convention. Until this meeting it did not seem possible to hold the convention in Chicago—or, for that matter, anywhere else. An incident

associated with the meeting is here recalled to show how unfounded are the fears that Federation will excite the antagonism of non-Catholic denominations. After the meeting, while sitting in the Sherman House, a stranger, excusing himself for intruding, introduced himself. He said he resided in Kansas City; that by the merest chance he happened in, out of the drenching rain, to the Paven's Theatre meeting. "I am a Methodist," he said, "but if what I heard at that meeting correctly represents the Federation of Catholic Societies, you can't let your fellow-citizens of other denominations know of it quickly enough." "Educated Americans of all creeds," he added, "are rapidly reaching the only logical and sensible conclusion, that in matters of religion, as everything else here, it is bound, sooner or later, to be the 'survival of the fittest.'"

This Protestant gentleman's thought not only contradicts the fear of bitterness, but it emphasizes the opportunities all about us for an apostolate of the laity to assist in winning America to the religion most consistent with the naturally broad and logical trend of the American mind.

As the darkest hour is that just before the dawn, so the experience of Federation immediately preceding the Chicago convention was most gloomy and discouraging. Within a week of the convention failure broadly stared us in the face. All the indications seemed to point to a very meagre attendance. Want of funds made it almost impossible to arrange for the event at all. Apparently the great racial organizations had become hopelessly estranged. In the convention city itself determined, open and bitter hostility continued on the part of its most influential organization. Even those friendly to Federation and the arrangement committee itself were despondent. The hot rays of criticism from within and without, from high and low, were beating upon the entire movement. Grave and exceedingly difficult questions of national import to Catholic interests challenged the utmost discretion. Unseemly wrangling in the public eye threatened where there should be nothing but quiet, respectful and thoughtful action. All these difficulties and omens of failure cast their shadows, broad and threatening.



MOST REV. SEBASTIAN G. MESSMER, D. D.
Archbishop of Milwaukee, Wis.

(From a photograph shortly prior to elevation as Archbishop.)

Hochwürdigster Sebastian G. Messmer, D. D.
Erzbischof von Milwaukee, Wis.

(Nach einer Photographie kurz vor Erhebung zum Erzbischof.)



THOMAS B. MINAHAN.

Previous to his election as National President of the American Federation of Catholic Societies, Mr. Minahan was President of the State Federation of Ohio. He is a prominent member of many Catholic Societies and is known in all as an industrious and enthusiastic worker. His able and conservative management of the Federation has now unqualified commendation.

In the representative and magnificent attendance ; in the universal sentiment of harmony permeating the whole body ; in the innumerable messages, by letter and telegram, of encouragement and confidence, from prelates, priests and laymen throughout the entire country ; in the unlooked for but most satisfactory solution of the grave problems associated with the plan of organization ; in the harmonizing of conflicting and mistrustful race feeling ; in the unmistakable evidence of the firm bond of union finally effected ; in the wise, conservative, yet manly and outspoken resolutions officially voicing the convention's sane judgment ; in the public measures deeply affecting Catholic interests ; in the encouraging replenishment, at least partially, of an empty treasury ; in the calm, conservative wisdom of the entire work—in view of all these most unlooked-for results, we cannot but believe that the soul-stirring acclamation of other times is as applicable now to Federation as it was to the crusaders of old, and " God wills it " is the spontaneous voice of almost the entire Catholic press and people. From every quarter has come the most encouraging assurances.

That the generous confidence so widely expressed may not fail of realization can only be assured by pushing forward with untiring energy and patience, with prudence, thoughtful deliberateness, and abiding trust in the guidance of God to fulfil the great message of His Vicar for an apostolate of the American Catholic laity, to the end that our country may be in heart as well as intellect at the forefront of the best progress of the great opening century.

As evidence of the magnitude Federation has assumed we add an enumeration of the representation in its first convention. The executive officers of National and State organizations : Nicholas Gonner, President of the German Central Verein ; Rev. V. Kohlbeck, President of the Bohemian Societies ; Mr. Krolbassa, President of the Polish Societies ; Mr. Franchere, representing the French Societies ; Thomas H. Cannon, High Chief Ranger of the Foresters ; F. J. Kierce, Supreme President of the Young Men's Institute ; J. T. Keating, ex-President of the Ancient Order of Hibernians ; F. W. Immekus, President of the Penn-

sylvania State German League; Henry J. Fries, Supreme President Knights of St. John; Daniel Duffy, President Irish Catholic Benevolent Union; Messrs. A. Koeble and Kauffman, representing the State League of German Societies of New York; E. D. Reardon, the Catholic Knights of America; P. M. Keerst, German State League of Minnesota; Hon. Peter Wallrath, State League of Indiana; Rev. L. M. Roth, Catholic Knights' League of America, Officers of the State Federations of Ohio, New Jersey, Massachusetts and Indiana, representatives from forming State Federations in Pennsylvania, Kentucky, Illinois, Minnesota and Wisconsin. The list here given is incomplete, the official list being in the hands of the national secretary. There were also delegates from branches of the following societies: Knights of St. John, Catholic Knights of America, American Catholic Union, Young Men's Institute, Catholic Benevolent Legion, Ancient Order of Hibernians, Catholic Order of Foresters, Knights of Father Matthew, St. John Benevolent Association, Knights of St. Lawrence, Wenceslas Catholic Union, Federation of German Catholic Societies of Chicago, Polish Catholic Alliance, St. Joseph's Society, German Central Verein of Dubuque, St. Bernard's Society, Catholic Union of Louisville, St. Aloysius' Benevolent Society, the Irish Catholic Benevolent Union, the Temperance and Benevolent Society, Knights of Columbus, St. John's Temperance and Benevolent Society, German Catholic League of New York City, German State League of New Jersey. The accredited number of delegates in the convention approximated five hundred and represented more than a million Catholic laymen.

The third national convention of the American Federation of Catholic Societies was held at Atlantic City, N. J., in August, 1903. Delegates representing 1,500,000 were present from nearly every State in the Union. The Secretary reported that three Cardinals, including two Apostolic Delegates, and fifty-three archbishops and bishops had declared in favor of the Federation. Four thousand Sioux Indians were represented at the convention by a chief. The Centro Catholic Society of the Philippines and Porto Rico were also represented.

The Catholic Church and Fraternal Societies

BY REV. H. A. BRANN, D. D.

LIKE many other words that are frequently on the lips of publicists, or are used as the shibboleths of party gatherings, "fraternity" has its false as well as its true meanings. The anarchist cries fraternity, and stabs the head of the state; the representative of authority is not his brother. The socialist cries fraternity, and proceeds to rob the rich; the owner of property is not his brother. The French Revolutionist shouted for liberty, fraternity, and equality, and yet in the same breath he cried: "The aristocrats to the lamp-post"; aristocrats or priests were not his brethren because his ideals were pagan.

The Catholic Church supplied the world with a new and distinct term in the word "brother," and attached to it a meaning that was unknown in pagan civilization. The head of a fraternal organization, which in his day was destined to become, and since his day really has become the greatest fraternal organization the world has known, wrote: "And finally be ye all of one mind, having compassion one of another, loving the brotherhood, merciful and humble."* It was his care to foster a spirit that animated a brotherhood that was instituted for the whole world, for Jew and Gentile, for rich and poor, for savage and civilized. This brotherhood is the Catholic Church. Its founder was God, who assumed our human nature, and thus became our brother, and elevated us to the dignity of being the sons of God.

* 1 St. Peter iii. 8.

The Prince of the Apostles learned the true meaning from the master who had planned it and gave it its constitution and laws. From the divine Master's lips he had heard the command to spread the brotherhood over the whole world in unity of government, faith and charity. He had seen the divine Master institute the fraternal banquet at which all the brethren sat down in perfect equality, and which was to be repeated to the end of time. Peter was present at the first feast where Christ sat with the twelve as brothers at the same table, a love-feast that continues to be celebrated every day in the year and in every land, "from the rising of the sun even to the going down."* It was this banquet, and the spirit of it, that made the early Christians call one another brethren, and made them known as brethren even to the pagans.

This great brotherhood is a living and fruitful organism, and hence the creator of organizations like to itself in spirit and character. They are the product of its fecundating love. As a great lake, overflowing with the waters of never-failing springs, sends many streams through the plains and valleys to refresh and fertilize them, so the Catholic Church sends out from her inexhaustible bosom countless organizations for religious and benevolent purposes. Her religious orders, her societies of St. Vincent de Paul, her society for the propagation of the faith, for the redemption of captives, are all the fruits of Christian fraternity. They are the product of Christian faith and Christian charity, which, being Catholic, concern the welfare of the whole man, body as well as soul.

We all see the action of this fraternal spirit in the world of today. We know now that where that spirit exists there is genuine Christianity. But the spirit of fraternity is now so common that we often forget its origin, and the cause which produced it. We often ungratefully forget that it was the Christian religion which not only produced fraternal organizations of its own, but, acting outside of itself upon all the natural sources of fraternity, purified them where they had become adulterated by paganism,

* Malachias i 11.

and made them wholesome springs for the regeneration of the world.

The natural sources of fraternity are chiefly two, the family and the nation. The family is the first source of fraternity. Children of the same mother, living in the same house, eating at the same table, are brothers ; and, in a wider sense, relatives are brothers, because the same stream of blood flows in their veins. This is according to the law of nature, the law of consanguinity. Now, how did the Christian Church find this law when she undertook to evangelize the world ? She found the natural law ignored and trampled on. The father stood in the family an uncrowned despot, having practically the power of life and death over his wife and children. Neither natural justice nor the voice of nature controlled his action. The family was a cold, heartless creature of the state ; agnation, which was simply an extension of the father's despotic power in the line of his own relatives before marriage, instead of consanguinity or the more direct tie of blood, controlled the descent of property and the right to inherit. Compare the laws of the twelve tables, and the commentaries on them of the pagans Ulpian and Caius, with the great code of the Christian emperor, Justinian, if you wish to see how Christianity restored the family to the rights which it had by the natural law, and which it has by the laws of Christ ; how Christianity curbed the power of the father, elevated the mother through the sacrament of marriage, and restored the rights of children to life, to liberty, and to property. Through the Christian code they became not only the subjects of their parents but brethren and co-heirs in Christ. Christianity made the child the brother of his own father.

It is a noteworthy fact that when politicians apostatize from the Christian religion, and with the hatred of apostasy wish to destroy its influence, they return to pagan models, and make war on the natural rights of the family. For instance, they make laws of divorce, or laws enforcing godless education—the one to degrade the mother, the other to rob the child of an inalienable right ; or they make laws to punish Christians for try-

ing to sustain the teaching of Christ. Thus the only fraternity of the pagan and the apostate is one of hate. They combine to destroy the rights of the family, which Christianity defends and protects.

The second great source of natural fraternity is the nation or the race. We have a natural attachment to the land in which we were born, to its mountains, valleys, rivers, and lakes, and to the people among whom we have lived, whose feelings and aspirations we share. The man who does not love his country is a monster.

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land!"

The quotation is trite, but the words are always appropriate. This love of country becomes stronger with age, and especially when, besides the natural beauties, the justice of its laws and constitution make the country doubly dear to the inhabitants. Our own great land is a case in point. There is no flag which represents such excellent political institutions as our starry banner. It is the only flag unsullied by religious or political persecution. No other people can say that of any other flag. After every civil war in Europe hecatombs of victims have fallen, sacrificed to political hate. After our civil war we let our erring brethren go, and in a short time forgave and forgot their offences. The history of every nation in Europe is stained by bloody penal codes to punish religious offences. Our government alone has never put a man to death for his religion. And therefore we have double reasons for loving our country. It has acted so far according to the spirit of Christianity. Our laws are tempered by its spirit and teaching. The laws of nature, the rights of individuals, and the laws of the Church are recognized. Our civil laws leave her free, respect her discipline, and protect her persons and property. Our political system is aptly calculated to make our nation one great Christian fraternity.

Now, whence has our country derived that spirit of equity

that reigns in her Constitution and law? Certainly not from the pagan idea of the state or nation. Paganism made the state God. From the state all rights were derived. Religion itself and the priesthood were the creatures of the civil power. Hence the first Christians who dared to practise a religion not recognized by the state were accused of treason and punished as traitors. The fact that they professed belief in the divinity of Christ was deemed a mortal offence to the divinity of the emperor, and deserving of death. Yet it is this very theory of the power of the state that the apostate politicians of modern times accept. They claim for the state a spiritual as well as a temporal supremacy. Acting upon this claim, in Europe they have imprisoned and disfranchised clerics, and confiscated church property. They have claimed for Cæsar the rights of God, and made laws oppressive of the conscience of the people. They have established state churches, and governed them as if they were purely political institutions, as in England. They have made the will of the law-maker, whether he be a czar in an empire or the majority in a republic, the supreme criterion of right and wrong, the god whom to disobey is treason. Acting upon this pagan theory, the so-called republic of France is as much a foe to fraternity as Russia. Fraternity implies a union of hearts of the whole people. How can there be fraternity when the majority is always depriving the minority of its rights? The majority in this country—that is to say, our ruler—in spite of certain pagan tendencies, has not yet begun, openly and directly, to deprive the minority of its legitimate rights. The spirit of our people and of our institutions was unknown to Grecian or Roman paganism. This spirit is not of barbarian origin. We have not derived it (although some say so) from a race of ferocious pirates, who before they became Christians held their brothers in slavery, and whose fundamental principle of law was that "every man should have a lord," and who spent most of their time in butchering one another. The spirit of our laws, like the laws of the good King Edward, and the laws deriving their origin from Magna Charta, is Christian. It is in the Christian code of Justinian and in the Canon Law

of the Catholic Church that you must seek the origin of our enlightened legislation. The limitation of the husband's power, the right of dower for the wife, the right of property, as it now exists, for the children, are all of Christian origin. Long before our system, the political systems of Spain, France, and Italy, in the fourteenth and fifteenth centuries, breathed the spirit of Christian fraternity. The separate provincial parliaments holding the authority of the kings in check, the *fueros* of Spain, the *coutumiers* of France, the privileges and exemptions of the Italian republics and princedoms, were all foreign to the despotic idea of pagan government, and the product of Christian ideas. They were not perfect governments, for nothing human can be that; but they were immeasurably superior to the cruel, centralized despotism of the pagan system, which destroyed, both in the family and in the nation, the idea of fraternity. Christianity, by fostering that idea, softened the severity of the civil laws, and made mankind realize that all were descended from a common pair, and created by a common Father, who is in heaven.

In fact, our very political system seems to be copied from the idea of Catholic brotherhood as realized in the church. There is no political organization in the world so like the Catholic Church as that of the United States. Just as in the church we have many dioceses, each having its own laws and its own rulers, yet subordinate to the central power in Rome, so have we in the United States, each having its own laws and home rule, but subject to the central power in Washington. We have that unity in variety which makes political, as it helps to make all other beauty. The spirit of Christian fraternity pervades our laws, and makes all the citizens equal; as in the church all the faithful are equal at the same sacramental banquet.

Protestantism, which is essentially a rebellion against the authority of God residing in His Church, has rendered impossible the beautiful spirit of fraternal charity which flourished in the Reformation days in the Catholic guilds. The spirit of faith has gone from those who cut themselves off from the centre of unity and has been succeeded by the reign of indifferentism and a lack of true Christian charity and fraternity.

Catholic Fraternal and Benevolent Societies In the United States

Including all those Having National Organizations.

THE GERMAN CATHOLIC CENTRAL VEREIN.

AMONG the many Catholic organizations in the United States, the German Catholic Central Union holds a foremost place. It was founded in Baltimore, April 15, 1855. Since then, with the exception of the year 1859, it has held an annual general convention in some one of our large cities.

Contra-distinguished from the fraternal and other associations, whose chief objects were of a pious character, many German-American Catholic organizations, whose purpose was mutual assistance in case of sickness or death, existed from an early date. Experience has shown that associations of this nature constitute an effective safeguard against the corrupting influences of secret societies. So long, however, as these societies acted separately and locally, they failed to fully attain the object for which they were designed. When, for instance, a member moved to another locality, he lost his claims to any benefits in the organization to which he had formerly belonged. This fact gave rise to the movement to unite all the German Catholic Benevolent Societies into one great organization, and this union was consummated in the German Roman Catholic Central Verein. The advantage of this project was that, while it served to guard its members against the temptation of joining secret societies, it afforded them the same social and financial benefits as did the latter, and a member of any branch of the Central

Verein received recognition from any other affiliated branch in whatever place he chanced to be. He did not lose his membership by change of location, or forfeit the benefits accruing to him in the society to which he had formerly belonged.

Until the year 1867, the Central Verein, on the occasion of its yearly conventions, occupied itself exclusively with the consideration and conduct of its own affairs. At the convention of that year, however, which was held in Pittsburg, Pa., its scope of action was increased. In view of the fact that the number of its members had grown to thirty thousand, the time seemed to have come when the Society should take an active interest in questions affecting the general welfare. The important subject of immigration first engaged its attention; and a committee was formed to investigate the matter in New York. In the convention at Chicago, in 1869, it was resolved to assist the German Catholic Normal School in Milwaukee, Wisconsin. With this move the practice was inaugurated of taking cognizance, in the general conventions, of not only the affairs of the organization, but also of questions touching important Catholic interests in the United States, always, of course, with the approval of the church authorities, to whom all resolutions are submitted.

This widening of the action of the Central Verein did not imply any neglect of the interests of the individual branches of the Union. The latter grew, and continues to grow, in membership from year to year. In 1882 the organization established a fund for widows and orphans of its deceased members. Perhaps the best evidence of the efficiency of the Central Verein can be found in the statistics published on the occasion of its last general convention. It had then, in round numbers, over six hundred affiliated branches, with an aggregate membership of about fifty-five thousand, and possessed a reserve fund of \$1,030,000. Some seven thousand sick members were assisted during the preceding year, at an outlay of over \$160,000, while the families of eight hundred deceased members received within the same period the sum of nearly \$140,000. Branches of the Verein are established in more than thirty States of the Union.

The Central Verein has not only received every year the

blessing of the Holy Father, but all the members of the Hierarchy are united in their praise of the Catholic spirit which animates its members in all things pertaining to the interests of the Church in the United States. It inculcates and fosters, as far as possible, in all its members, a thorough, practical, Catholic sentiment, and hence it has always been free from the canker of lukewarmness and indifference, where action is needed. In its growth and development, for nearly half a century, the Central Verein and its constituent branches have had to contend with many difficulties and have encountered countless obstacles, but through perseverance and wise and judicious management, and especially its dominating Catholic spirit, it has attained its present condition, and stands an enduring monument to the spiritual and moral worth of our German-American Catholic citizens.

In relation to the two important questions of Catholic schools and secret societies, the Central Verein has been especially vigilant and active. Every year since its foundation it has embodied in its resolutions the declaration: "We, the members of the Central Verein hold that Catholic schools alone can satisfy the rights and meet the requirements of the children of Catholic parents." And after a prolonged controversy this opinion has prevailed, for it reflects the sincere convictions of true, earnest Catholics of all nationalities. To everything, also, in any wise savoring of the secret lodge and its mummeries, the Central Verein is unalterably and persistently opposed. And in this it proves its patriotism, as well as the soundness of its moral position; for any agency that tends to prevent the introduction here of the corrupt and corrupting influences of the evil and infamous secret societies of Europe and the revolutionary oligarchies of South America, is doing an important service to the State and society.

The continued increase of the Central Verein is provided for in the Central Association of German Catholic Youth. This organization was founded in Pittsburg in 1890, and placed under the patronage of St. Aloysius. The objects are 1. to work for the establishment and spread of Catholic Youth societies and the Catholic faith; 2. the close union of all the Catholic

Youth societies, the promotion of Christian love of our neighbor and exemplary conduct ; 3. to make easy the entrance for Catholic youth, who are compelled to change their place of residence, from one union into another, and so maintain the Catholic unions. This organization embraces the German-American Catholic youth of the land. By this method these unions, which are formed in all the principal parishes, constitute an unbroken chain binding the school children with the unions of adults, so that recruits for the Central Verein never fail. Not only does this system serve as an assured feeder for the parent organization, but the training received by the youth of the parochial schools in their societies prepare and fit them for membership in the Central Verein on reaching the age of admittance.

To appreciate adequately the influence and significance of the Central Verein in the United States, we may remark that there exists, through that organization, a number of affiliated bodies of German speaking Catholics throughout the different States, known as Staats Verbände, or state associations. As the Central Verein represents the interests of the German speaking Catholics of the United States, so the state associations look after the religious needs and other interests of the Catholics of their respective states, and in special cases take such public action as may be deemed necessary. These state associations have on various occasions, through protest, agitation and kindred methods, materially influenced legislation, when Catholic rights were threatened or infringed upon. This has occurred especially in relation to legislative measures affecting the schools, taxation of church property, and Catholic institutions, when adverse or discriminating legislation was prevented. Instances of the vigilance and successful action on the part of the German Catholic State associations have taken place in several states, notably in Ohio, Indiana, Illinois, Iowa and Missouri.

These state associations, formed of the local societies of the respective states, constitute a middle bond between these societies and the national organization, the Central Verein. Hence, we find in the German speaking Catholic societies a thorough solidarity and completeness of organization that reflect high credit on the

wisdom, earnestness and zeal of their directors and members. They are united by a common bond from the parish school societies—the future recruits of the others—through the local societies, and the state associations, to the national organization. This it is which gives the German Catholic Central Verein an influence and importance far beyond that of mere numbers and financial resources, although in both these respects it stands in the first rank of Catholic benevolent societies.

THE KNIGHTS OF COLUMBUS.

THE Knights of Columbus is distinctly an American Order. Its aims are patriotic from the standpoint of unadulterated Americanism, and religious from the standpoint of true Christianity.

It was designed to unify American Catholic citizens of every national and racial origin in a social and fraternal organization, giving scope and purpose to their aims as Catholics and as Americans, whether, in developing the social and fraternal spirit that should exist among those who are sons of the same Church and citizens of the same Republic, or in furthering great educational and religious enterprises undertaken by the Church in America.

The history of the American Continent dates from its discovery by Columbus, whose name the Order bears. The history of the Catholic faith in the New World dates from the planting of the Cross on its shores by the great discoverer and priest of God who accompanied him.

The records of Catholic achievements on this continent have, to a great extent, been falsified by the prejudiced, or misinterpreted by the fair-minded non-Catholic historian. That the Order of the Knights of Columbus has a great educational mission before it, and that it appreciates its grand opportunity to help re-write our history in accordance with truth, where it bears

on events, in which the actors were Catholics, or where Catholic purposes and methods are to be construed is seen by its action in National Convention assembled, in the city of its birth, New Haven, Conn., on March 7, 1899, when in response to the address of the Very Rev. Dr. Garrigan, Vice-Rector of the Catholic University of America, \$50,000 was unanimously voted to establish in the University a Chair of American Secular History.

It was for the purpose of giving to the Catholic men of this country a fraternal order with insurance features in some respects similar to certain non-Catholic societies, but of a character conforming to the requirements of Catholicity that the Knights of Columbus was inaugurated. The remarkable rapidity with which the Order has spread shows that it filled a well-defined want. Our non-Catholic fellow citizens had their secret fraternal societies with their insurance features and social and other advantages. These secret societies were not acceptable to the authorities of the Church. Many of their advantages, however were so attractive that large numbers of Catholic young men were led into joining them.

The Order of the Knights of Columbus is well designed to fill the great want of our best Catholic young men for a fraternal order organized in harmony with Catholic teachings and traditions, and its sanction by the Church shows her wonderful ability to adapt her methods to the conditions and environments of every age and nation. The method is one of social co-operation, and men have a tendency to combine for mutual benefit, and when they combine according to the laws of their country and the laws of God they become an immense force for good in the community, in the nation, and in the world.

Several of the originators of the Knights of Columbus were, prior to its organization, associated together as members of a society known as the "Red Knights." This was a local, social body composed wholly of Catholic young men. During their association together in this society they conceived the idea of organizing the Knights of Columbus, and held many conferences in relation thereto, preparing the first draught of the Ritual, etc. It is the same story that can be told of many other great move-

ments ; it had a humble beginning and its founders builded wiser than they knew.

The first meeting to perfect the organization of the Knights of Columbus was held in the year 1881 in the office of Cornelius T. Driscoll and Daniel Colwell, both of whom were among its charter members. Mr. Driscoll, a graduate of Yale University, was at that time Corporation Counsel of the City of New Haven, and was afterward, in 1899, elected its Mayor. He was also the first Grand Knight of the first Council organized.

Daniel Colwell, one of the original forty-two who organized the Sarsfield Guard, 2d Regiment C. N. G., was at that time an officer of the Superior Court of Connecticut. He was first elected Grand Secretary of the Order in 1884, and held that office continuously, being again re-elected in 1899. In view of the growth of the Order this office has now become one of considerable responsibility and great importance.

The charter members were : Rev Michael J. McGivney, James T. Mullen, John T. Kerrigan, Mathew C. O'Connor, M. D., William M. Geary and Rev. P. P. Lawlor. To the heroic efforts and personal devotion of Father McGivney more than to any other person is due the fact that the Hierarchy of the Church gave to the Order its encouragement. The Catholic Church is unalterably opposed to the so-called secret societies, and not until thoroughly satisfied that the Order was one organized on lines consistent with Catholicity did the Church give to it its sanction.

At the time the Order was established, Father Lawlor was the Rector of St. Mary's Parish, New Haven, Conn., where he officiated from 1879 to 1886, and Father McGivney was a zealous young curate in the same parish. His enthusiasm and the sanction of Father Lawlor did much to advance the interests of the Order before it had secured a standing before the Church and throughout the Nation. Both these priests have since passed to their reward. Father Lawlor died on May 20, 1886, and Father McGivney on August 14, 1890, in Thomaston, Conn., his remains being interred in Waterbury. They have gone, but the work they advanced will live long after them.

James T. Mullen, the first Supreme Knight of the Order and one of its charter members, was the man who suggested the name of the Order. He really sacrificed his life in furthering the work of the Order in its early days. He worked for its establishment and growth in season and out, traveling to all parts of the state in all kinds of weather, being up early and late in promoting its development. His strenuous efforts on its behalf were the cause of his last illness. He passed away July 6th, 1891.

Mr. Mullen was a native of New Haven, an active business man of considerable force of character. While yet a boy he enlisted in the Civil War. He afterward became a member of the famous Sarsfield Guard and a Knight of St. Patrick, and was a fire commissioner of the City of New Haven for thirteen years, and president of the Board of Fire Commissioners for a number of years. He also served as a member of the Board of Aldermen.

Other charter members who rendered valued service to the Order were William M. Geary, Dr. Mathew C. O'Connor, and John T. Kerrigan. Mr. Geary, at the time the Order was founded was employed in the Town Agent's Office. He afterward became Grand Knight of San Salvador Council. He has rendered most valued assistance to the Order in the Grand Secretary's Office.

Dr. O'Connor, a physician identified with New Haven's best interests, was graduated at St. Xavier's College and the College of Physicians and Surgeons of New York City. He has held the positions of Officer of the Board of Health, President of the Knights of St. Patrick, Vice-president of the New Haven Medical Association, and Fellow of the Connecticut Medical Society. He was from the first active in advancing the interests of the Order of the Knights of Columbus, and held for three years the office of Supreme Council Physician.

John T. Kerrigan, one of the best known post-office men in the United States, having been connected with the department for over thirty years, held the post of Chief Mailing Clerk, in the New Haven Post-Office. Mr. Kerrigan assisted in organizing in Meriden the second Council established by the Order, and



EDWARD L. HEARN,
Supreme Knight, Knights of Columbus.



DANIEL COLWELL,
National Secretary, Knights of Columbus.



REV. MICHAEL J. MCGIVNEY.
Founder of the Order, Knights of Columbus.



REV. P. J. MCGIVNEY.

National Chaplain of the Knights of Columbus.

Appointed in 1901 to succeed Rev. Garrett J. Barry. Reappointed 1907.



REV. WILLIAM F. MCGINNISS D.D.

President International Catholic Truth Society. Rev. Dr. McGinniss of St. Francis Xavier's Church, Brooklyn, New York City, and founder of the above society, is a scholarly, eloquent, and zealous young clergyman, whose work in promoting a knowledge of Catholic truth, and refuting mistatements, though the T. C. T. S., has received the warmest commendations of the hierarchy clergy and laity.

was Deputy Supreme Grand Knight shortly after the Order was incorporated. The first Council established was called San Salvador No. 1, being the name given by Columbus to the island on which he first set foot in the Western World.

The National Council is the governing body. It is composed of State Deputies and Representatives elected by State Councils, and the last past Deputy of each State Council to the Grand Council, as also the charter members of the Order, the latter being life members of the National Council. The National officers are elected every two years. The National Council elects not less than five nor more than twelve members of the Board of Directors; these with the National Officers form the Board of Directors. The title to the property of the Order vests in the National Council.

Each State has a State Council composed of delegates from the Local Councils throughout the State. The State Councils in turn send delegates to the National Council. Death claims are settled by the National Council and sick benefit claims by the member's own Local Council.

That the Order has the full sanction of the authorities of the Church, as well as that its principles tend to make its members not only better Americans, but also better Catholics, is evidenced in the fact, that each Council, local, State and national, has for its chaplain a priest of the Church.

THE KNIGHTS OF ST. JOHN.

THE Knights of St. John recalls to the mind of the student of history a glorious past in the Catholic Church. Records of unparalleled heroism stand to the credit and glory of the Order. From its very beginning its aim has been to nurse the sick and wounded and help the needy of all classes. The name is taken from that of the Knights of St. John Hospitalers of Crusaders in the eleventh and the twelfth centuries, and the uniforms now worn are as near alike as can be gathered from tradition.

A writer in paying a tribute to the organization, of which he was a member, said: "In our work for God and humanity we try to teach the necessity of every member of the Order to be a Knight in fact as well as in name, and as good Catholics to bear in mind that the Knights of St. John always taught chastity, obedience and benevolence. We accept the teachings of our patron saint 'to love one another,' and to carry out the precepts of faith, hope and charity with unity and loyalty added. This means unity in purpose and good deeds among ourselves and neighbors, loyalty to God and our country. These are principles that every one, whether they be Christians or not, can applaud."

Knowing the love of military display inherent in mankind from childhood to age, and recognizing the attractiveness and benefit of drill exercises for young men, nothing could be more natural than the formation of uniform societies, semi-military in nature, and holding up by Catholic young men the precepts of the Knights of the Crusades. Realizing the vast amount of good that might be accomplished by a union of all these organizations into a national body, the progressive members held a preliminary convention at Niagara Falls in 1878, and plans were discussed and ways and means adopted to bring about such an organization. A national convention was held at Baltimore, Md., in 1879, at which the Roman Catholic Union of the Knights of St. John was permanently organized with Cardinal Gibbons as its spiritual adviser, which position he held for three years. The convention has been held on the Patron Saint's day, June 24th, every year since the first. The growth of the organization was very slow at first, the fifth convention in Rochester, in 1883, only showing forty commanderies with 1,500 members. At the Cincinnati Convention in 1901, the report showed 285 commanderies and 15,000 members. There are now over 300 commanderies and a total membership of 20,000.

In 1882 the Widow and Orphans' Department was organized upon the mutual insurance plan, each policy certificate being for \$500 and limited to three policies for each member. In 1886 it was incorporated in the State of New York. In 1888 the regu-

lation uniform was adopted. In 1895 the name was slightly changed, making it to read "Knights of St. John."

The Knights of St. John ranks high wherever its benefits or its influences are known. It is strictly a Catholic organization and no one is admitted to its ranks who is not a believer in the faith. The good being done by the Knights of St. John is known to some extent in almost every city of the land, yet very much of the good performed by the members of this organization is never known outside the circles of those who are the recipients of the favors dispensed in one way and another. Every member of the organization is in duty bound to sustain the high reputation of the name he bears. In the first place he must live and act a Knight, "on Knightly errand bent," and besides he is supposed to ever keep the great character whose name this organization has assumed in mind. It is an impossibility for any loyal Knight of St. John to be anything else than one of America's best citizens. The very nature of the Order compels him, if faithful to the same, to be a good Catholic, and any man who is a good Catholic is a good citizen. No Knight of St. John can be anything else than a lover of his God, his country and his home.

The Order confers two benefits upon its members, one a sick benefit which secures to the invalid Knight who, by sickness or injury, becomes incapacitated from attending to his business, a weekly stipend; and the other, a Widow and Orphan benefit, paid to the family of a deceased Sir Knight.

The qualifications for membership are, that a man must be a practical Catholic, of sound body and mind, between the ages of eighteen and fifty years. Every applicant must have the signature of the pastor of his parish to his application paper, as a guarantee that he possesses this first qualification, before his application can be considered in any Commandery.

The leading features of the Knights of St. John are Catholic, semi-military, civil, social, insurance and benevolent.

The Knights of St. John have steadily grown year by year, never deviating from the principles of religion and citizenship, until to-day we behold a mighty organization of three hundred

and fifty prosperous uniformed commanderies in the United States and Canada, with a membership of over twenty thousand wearing the standard uniform when on drill or parade. The healthy growth and popularity of the organization bespeaks its sterling worth and influence, and proves that the Knights of St. John are held in highest esteem by those who appreciate the true worth of practical Catholics and American citizens. The meetings of the Knights of St. John are continually honored by the presence of the high dignitaries of Church and State, and enjoy their hearty approval.

Each commandery provides the necessary committees for the proper protection and treatment of its sick and deceased members, as provided for in its By-laws.

In connection with the Knights of St. John there is established an insurance feature, called the Widow and Orphan Department, to which all the members of the Order are invited to participate in the benefits of said department. The expense of carrying a certificate is so small that every member, no matter in what walk of life he treads, can carry at least \$500 insurance.

The military features of the Knights of St. John is the prominent mark of the Order. The uniform—consisting of a chapeau, double-breasted coat, pantaloons, sword, belt and necessary trimmings—makes a very neat and beautiful appearance. The Knights of St. John is the leading and most prominent semi-military Catholic organization in the country.

The advantages to be gained from military exercise are many, and it exerts a beneficial influence on our young men. It begets obedience to authority, which is the very foundation of discipline; it imparts that martial training, now so extensively recognized in Catholic schools and colleges as an important essential to a practical education; it inspires patriotism of the highest order, because it trains the individual in the use of the weapons of the soldier, and fits him, should the occasion arise, to defend the flag against an enemy. Besides these attributes, self-reliance is also acquired, which is decidedly helpful to young men in every walk of life; and a manly bearing and physical development must necessarily accompany such a schooling.

The Knights of St. John are organized for the inculcation of the noblest of Christian principles, the practice of the highest civic virtues, and for the purpose of infusing into human society a broader and loftier morality than is known at the present day. Its purposes are to create and foster fraternity among its members, to inculcate sympathy and charity by alleviating the conditions of such members of the brotherhood as through sickness or misfortune are unable to sustain themselves, to promote a more generous and filial respect for the spiritual authority of the Church, to infuse among its members, and all other good citizens, a broader and purer patriotism, and thus exert a wholesome and beneficial influence upon existing social conditions. Furthermore, to more fully justify its claims of being peculiarly a charitable association, it has established a benefit fund from which a sum not to exceed two thousand dollars is paid on the death of a member to such person or persons as may be named in the benefit certificate, and its members are pledged to assist, as far as practicable, all charitable endeavors.

SUPREME LADIES' AUXILIARY OF THE KNIGHTS OF ST. JOHN.

THE Subordinate Commanderies of the Order were the first to recognize and appreciate the benefits of a Ladies' Auxiliary to their organization, and having thus foreseen the benefits that would eventually come from such affiliation, they were quick to avail themselves of the opportunity thus offered. From the Subordinate Commandery Auxiliary sprang the District Auxiliary, and, in 1900, at the 22d Annual International Convention, the representatives of the Subordinate Auxiliaries from many cities, resolved themselves into an international body and adopted a constitution for the government of the International, District and Subordinate Auxiliaries. Among other things adopted was a uniform death benefit to be paid by the Subordinate Auxiliary.

The establishment of these Auxiliaries has been a great benefit to the ladies connected therewith. It has enabled them to care for their sick and needy sisters and to pay a fair benefit in case of death to those who are left behind. These Auxiliaries have also been of great help to the Subordinate Commanderies, in a social as well as in a financial way.

At the present time there are about one hundred and twenty-five Subordinate Auxiliaries, with a membership of over eight thousand, and from the outlook the Auxiliaries will be a very strong factor in the Order.

Mr. Henry J. Fries, Erie, Pa., Supreme President of the Knights of St. John, was chosen Treasurer of the National Federation of Catholic Societies, when that movement was finally consummated at Chicago, Aug. 1902. Mr. Fries was among the prime movers in the formation of the Federation. The first and second conferences of the Society, held in Philadelphia and New York, respectively, were presided over by Mr. Fries. He was absent from the third conference at Long Branch, N. J., but was nevertheless elected national president. He presided at the Cincinnati Convention, and at its close was elected national treasurer, to which important office he was re-elected at the great convention in Chicago.

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

THE Catholic Mutual Benefit Association was organized in the village of Niagara Falls, N.Y., in July, 1876, and was incorporated by the Legislature of the State of New York in 1879.

The object of this association, as set forth in its charter, is to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to endeavor to make them contented with their position in life, and to aid and assist members in case of death.

The organization of this association was first suggested by the

late lamented Rt. Rev. S. V. Ryan, Bishop of Buffalo, and by its members he is referred to with pride and affection, as the "Father of the C. M. B. A." His name, with those of many other distinguished prelates, and a vast number of the reverend clergy throughout the United States and Canada, adorn its rolls.

The qualifications for membership are, that a man shall be a practical Catholic, physically sound, of the full age of eighteen years and under fifty years of age at the date of initiation. Every applicant must have the signature of the pastor of his parish to his application paper as a guarantee that he possesses the first qualification, before his application can be considered in any branch.

The association is sanctioned by Pope Leo XIII, and approved by cardinal, bishops and priests, several of whom are officers, while the rank and file are and must be practical Catholics. Its members are and may be of every race and nationality. Besides benefiting a man, the C. M. B. A. also benefits his family through its excellent insurance system. The C. M. B. A. is so cheap that for six cents a day a man, if under twenty-five years of age, or nine cents a day, if under forty-five, may secure for his family two thousand dollars at his death. The association also looks after its sick and indigent members. It aids unemployed members to find work. It has transfer cards which give members equal privileges, no matter where they go, or how often they change their residence. Its badges, when worn, secure to traveling members many advantages. The association elevates the standard of Catholic society, and keeps Catholics from joining secret and non-Catholic societies. It relieves parish priests of the burden of providing for the widows and orphans of its deceased members, as otherwise they might be called to do. It diminishes the demands on public charity for the support of the orphan asylums. It combines strict business principles, with charitable designs and social features, all based upon firm Catholic and mutual foundation. The economical management of the C. M. B. A. together with its excellent record, steady growth, low death rate and safe reserve fund, all tend to make it a favorite and to insure its permanency.

The total membership of the association on January 1, 1903, was about sixty-two thousand. Up to the same date, there had been paid by this association to the beneficiaries nearly twelve million dollars.

As a measure toward the perpetuation of the association and for the protection of its members from the effects of epidemics or heavier death rate, when assessments might be more numerous than members would be able to pay, a Reserve Fund has been established, surrounded by the safest and most reliable safeguards for its protection. It is accumulated by setting apart ten per cent of each assessment collected. On January first 1903, it amounted to over a million of dollars, and is increasing rapidly. The records of the Insurance department of the State of New York prove that, of all the co-operative insurance societies doing business in that state, of which there are over two hundred, the C. M. B. A. stands pre-eminently at the head of the list, equalled by none, as being the best and most economically managed, its ratio of expenses to receipts being the least.

The cost of insurance in the C. M. B. A. is only about one quarter of the cost of a similar amount of insurance in any of the regular old-line companies, and instead of a member being required to pay the whole year's premium at one payment, the C. M. B. A. divides the cost into twelve parts and lets the members pay one part each month. Thousands of the poorest paid laborers are members of the C. M. B. A. because their payments are easily made. Indeed, it is called the poor man's insurance, it is so easily within his reach.

The Right Rev. J. E. Quigley, Archbishop of Chicago, is the Spiritual Adviser of the association. The pastor of a parish in which a branch exists is by virtue of his office as such, the Spiritual Adviser of the branch, whether he is a member or not. Few, if any, societies have done so much to unite our Catholic men, to bring them together, to get them acquainted with one another, to elevate them morally and socially, to wipe out the lines and prejudices of nationality, to brighten their intelligence by contact in meeting, and by inculcating a spirit of brotherly love, unity and affection, make them better men and better citizens.

THE CATHOLIC KNIGHTS OF AMERICA.

UNDER the familiar title of the "Catholic Knights of America," and extending to almost every village in the United States, one of the most prosperous and substantial mutual benefit associations challenges the admiration of our countrymen for the excellence of its management, the grandeur of its accomplishments and the Christian impulses which actuate its members and bind them in Catholic unity.

Life Insurance is a large subject to handle. More people are directly interested in it than in any other institution in existence, except it be the government of our country or the Church, and one can safely say that more money is invested in it than in any other business. Old line companies are instituted as business ventures, fraternal insurance associations to foster the spirit of the brotherhood of man and to protect the family. To provide for wife and family even beyond the grave is the duty of every husband and father. To comply with this duty he must accept any possible and honest means, and Life Insurance is the best plan by which a man in medium circumstances can make this provision.

Before the existence of any Catholic Life Insurance on a mutual assessment plan, many Catholics drifted away from their faith into other lodges and insurance organizations, and to protect Catholics against such evils, the Catholic Knights of America was instituted at Nashville, Tenn., in April 1877.

James J. McLoughlin, a practical, energetic and zealous Catholic and previous to this time a loyal Knight of Honor, was the founder. He was also the first President of Branch No. I, which started with seventeen members. What impelled Mr. McLoughlin and his sixteen associates to make the venture into the then doubtful and speculative arena of Life Insurance? Simply because as faithful Catholics they were barred from membership in the secular secret orders by which they were surrounded.

The venerable Archbishop Feehan of Chicago, then the Bishop of Nashville, advised this little band to institute a society

of Catholics on the same basis as another order under the ban, eliminating what the Church regarded as objectionable. They listened to their good bishop, and inexperienced though they were, launched their craft on the unknown sea, taking as their pilot Him who stilled the waters of the Sea of Galilee.

The little acorn planted at Nashville grew to be a sturdy oak that spread its protecting branches over the entire Union. The many admirable features of the Order soon commended themselves to all practical Catholics, and the marvellous progress which it made bore the impression of the generous encouragement and active assistance of Bishop Feehan, through whose divinely inspired warning the Order had its origin. Such were the growing demands for admittance that it was deemed advisable to establish a Supreme Council, and a session for this purpose was called in Louisville, July 9, 1878.

Through the efforts of some of Louisville's most prominent citizens and zealous Catholics, the Order was now in a flourishing condition in that city, and Branch No. 4, of the Cathedral, came to the front as the banner Branch of the First Supreme Council, and one of its most active leaders, Hon. W. C. Smith, was elected the First Supreme President. Kentucky has now thirty-five branches with a membership of 2,305. The aim and object of the Society, as here adopted and as at present stands, are as follows:—

To unite fraternally all acceptable Catholics, male and female, of every profession, business and occupation; to give all possible moral and material aid in its power to members of the Organization, by holding instructive and scientific lectures, by encouraging each other in business, and by assisting each other to obtain employment; to establish and maintain a benefit fund from which a sum not to exceed two thousand dollars shall be paid at the death of each member to his family or to be disposed of as he may direct; to establish a fund for the relief of sick and distressed members of the Association.

To admit the ladies was a point only decided upon at the convention in 1899. In the chivalrous Order of Catholic Knights they will be welcomed and cherished. They will have the oppor-

tunity of providing for some loved one of their families and of participating in the noble work of helping the needy.

Prominent among the notable features of this Society is its Sinking Fund, which was established by the Supreme Council in 1885. They passed a law setting aside five per cent. of the Widows' and Orphans' Fund to be placed as a reserve which would meet any emergency that the Order might encounter. Contemporaries jeered at the scheme and said, "We keep our Sinking Fund in our pockets; we pay only when the demand is made upon us by the death of a member." The successful experience of the Knights has taught them the fallacy of their reasoning. These fraternal societies are now hastening to follow their example, and are eager to establish similar funds to prevent their members from deserting them.

The Order has had over five thousand deaths, and has paid \$9,927,429 to the Widows and Orphans. It disbursed in benefits the last fiscal year \$768,025. There are forty-two State councils; six hundred and nine subordinate councils; its membership is twenty-four thousand, and its Sinking Fund now reaches \$480,000.00. This is the glory of the Order; the equitable rate of assessment is incomparable, and its prompt payment of beneficiaries unequalled.

The Catholic Knights of America does not offer "something for nothing." The assessments are placed at such a rate that, with a reasonable increase in membership, there is no possibility of there being over two a month during the lifetime of the youngest member in the Order. So that fear of more assessments next year, which is the bane of other societies, cannot exist with it.

The Catholic Knights of America claim the highest standing of any fraternal insurance organization in this country, a society which has become famous among thinking men and women for the sterling loyalty of its membership, and for the conservative and just manner in which its business is conducted.

As to the Catholicity of the Catholic Knights of America, besides the fact that its membership includes over seven hundred clergymen, all the members on Low Sunday of each year approach

the Divine Banquet. And when the dirge is sounded for a member's Requiem, behold them filing to the church to honor his memory. Remembering his valiant fight in this life to lift the widow and the orphan and the helpless above the wave of dependence and poverty, they breathe a prayer that the Recording Angel may blot out the transgressions written on the wrong side of the Book of Life, and that he may enter into eternal rest.

Nearly a generation of the Catholic Knights of America have passed over to the great majority. The Society has reached the crucial time in the whole scheme of fraternal insurance and has conquered. It has met all obligations due to the first generation of lives in the Order. The present members, and the men and women who follow them, will provide in the same way for a second generation of lives, and so on will the Catholic Knights of America prove perpetual.

CATHOLIC KNIGHTS and LADIES of AMERICA

THIS organization had a novel beginning. On March 27, 1890, about nine o'clock in the evening, a cyclone struck the city of Louisville, Ky., and destroyed millions of dollars' worth of property, and caused the death of about one hundred persons. One of the places destroyed in this cyclone was the Falls City Hall on Market Street. In this hall was an organization holding a session at the time, and the walls fell in and crushed to death many of the assembled members. At the funeral of these victims some of the Catholics of Louisville thought it would be well if an organization could be formed uniting all Catholic men and women for the purposes of fraternity, unity and charity.

Acting on these thoughts an organization called the Catholic Knights and Ladies of America was formed in May of the same year. This organization spread from Louisville to Cairo, Ill., Memphis, Tenn., and later to Chicago, Detroit, St. Louis, and many cities and towns throughout fourteen different States of the Union, until it has now a membership of over ten thousand Catholic men and women between the ages of eighteen and

forty-five. It has paid out to the beneficiaries of deceased members, during the first ten years of its existence, over \$260,000 and has brought comfort and consolation to many homes that looked dark and dreary. It has had directing its spiritual affairs, Bishop Byrne of Nashville, and Archbishop John J. Kain, of St. Louis, under whose spiritual guidance it could not fail to be successful. The organization is especially strong in the South and is rapidly increasing.

The Order admits only practical Catholics, requiring from each applicant the endorsement of his pastor; and each branch of the Order requires the members thereof to receive Holy Communion in a body at least once a year, during the Eastertime, under a penalty of expulsion from the Order and a forfeiture of all benefits.

THE IRISH CATHOLIC BENEVOLENT UNION.

THE Irish Catholic Benevolent Union was organized at Dayton, Ohio, August 16, 1869. Prior to its formation, suggestions relative to the beneficial effect probable from the uniting of the various Irish or Catholic Societies of the country had been made in Irish-American or Catholic papers. Societies had proposed such a measure. It would entail considerable historical research to discover by whom the idea was first proposed; but, like all other great movements or enterprises, the idea was the outgrowth of necessity or the development of time. As often before, ideas needed organization, and the organizer is but the active developer of ideas generated by time or the growth of necessity.

On June 6, 1869, St. Mary's Church, Piqua, Ohio, was rededicated by Most Rev. J. B. Purcell. Invitations had been sent to the Hibernian Society of Richmond, Ind., and the Hibernian Society of Dayton, Ohio, to unite with St. Patrick's Society of Piqua, Ohio, in adding to demonstrations usual on such occasions. The visiting societies attended. The idea of a union of the societies and of others in Ohio and Indiana at once took form. Hon. Dennis Dwyer presided. It was resolved to issue

a call for a convention of "all Irish Benevolent Societies, to be held at Dayton, Ohio, August 16, 1869, to take the initiative step to secure a more perfect union amongst them."

This was an important point in the history of the Union. It shows societies almost wholly of Irish Catholics combining; and though in the membership of each may have been one or two non-Catholics, we observe Faith active and prevailing. So these founders of our Catholic Union declared "its basis and spirit to be essentially Catholic." Thus the Union laid its foundation in Catholicity. It would make societies Catholic in title, Catholic in their "basis and spirit," like the Union they were invited to join. It would gather these "Irish Catholic Benevolent Societies," as they were familiarly called, and infuse Catholicity into them, and make them in spirit and in action Catholic, like the Union was intended to be.

The second convention met in Cincinnati, Ohio, Oct. 19, 1870. Thirty-eight societies were represented. Archbishop Purcell attended and addressed the convention.

At the Louisville Convention, in 1871, the practical Catholic basis was adopted, and societies were required "not while a member of the Union to admit knowingly into their body any other than practical Catholics, nor any member of secret or sworn societies condemned by the Church." Thus the societies were required to be—as the Union itself had been for two years, Catholic societies admitting only practical Catholics. The Union impressed this the more strongly when it declared in its Constitution that "all delegates to the convention of this Union must be in practical connection with the Catholic Church." It desired, however, to impress this fact, that it was a Catholic Union; that it resolved that it is the duty of every officer, or body of officers, of this Union in issuing an address, a circular, or other official document, to express the word 'Catholic' in giving the name of this Union." Rev. John J. Kean, then of Washington, D. C., afterwards Bishop of Richmond, and subsequently Rector of the Catholic University, and Archbishop of Dubuque, was chairman of the Committee on Resolutions, and presented this resolution, which the Convention adopted.

During the Union's career it has received the blessings of the Archbishops and Bishops in whose sees the annual conventions have met. The blessings of Popes Pius IX. and Leo XIII. have been repeatedly given.

The traveling and withdrawal cards of the Union secure members absent beyond the limits of their own society, all the rights which their local societies guaranteed. On presentation to societies of the I. C. B. U., or of the German Roman Catholic Central Verein and the I. C. B. U. of Canada, in localities where there is no I. C. B. U. Society, the holder of the traveling card will in case of sickness or disability, receive the same benefits as at home.

On July 25, 1898, the Union was chartered under the laws of the State of Pennsylvania by the Court of Common Pleas of Schuylkill County.

The convention of 1889 met at Kingston, Canada, the first meeting beyond the limits of the United States. It was most cordially welcomed by the noble Archbishop Cleary, the clergy and citizens.

In time of public calamities the Union has ever been prompt, and, indeed, foremost in giving help to the distressed. To the sufferers by the Chicago fire, the yellow fever of 1878 and 1879, the Ohio River flood, Charleston earthquake and Johnstown flood, relief was quickly given. The societies of the Union have been aiders of Ireland's efforts for Home Rule, contributing on one call over \$5000.

A singular evidence of the Union was proven in September, 1888, by the action of its convention at Columbus, Ohio, on the claim of the Catholic Church of Chattanooga, Tenn., against the United States Government, when within two days, Congress passed and the President approved the payment of a claim which had been pending many years.

The projectors of the Union, founded in 1869, have witnessed an extension of Catholic Unity far beyond their hopes, as illustrated by the many National Catholic Unions for the promotion of special Catholic endeavor which since the formation of THE IRISH CATHOLIC BENEVOLENT UNION have been formed.

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

By Rev. Alexander P. Doyle, C. S. P.

ALTHOUGH many Total Abstinence Societies existed throughout the United States it was not until 1871 that any bond existed between them. In that year the societies throughout the State of Connecticut were formed into a State Union and in 1872 on February 22, in the City of Baltimore Md., the formation of the National Union was begun. A Constitution was adopted and the Union named "The Catholic Total Abstinence Union of America."

Its objects as stated in Constitution are :—

- 1st. To secure to its members the privilege of being received into societies connected with this Union in any part of America.
- 2d. To encourage and aid communities and pastors in establishing new societies.
- 3d. To spread, by means of Catholic total abstinence publications, correct views regarding total abstinence principles.

MEANS.

To accomplish these objects we rely upon—

- 1st. The practice of our holy religion by all members, individually.
- 2d. The observance by our members of the maxims laid down for our guidance by the reverend clergy.
- 3d. The influence of good example and kind persuasion by our members upon our fellow-Catholics.
- 4th. Our connection with the Association of Prayer in honor of the sacred thirst and agony of Jesus.
- 5th. The appointment of a Lecture and Temperance Truth Bureau.

The pledge of the Union is :—I promise, with the Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks; to prevent as



REV ALEXANDER P. DOYLE.
Of the Paulist Fathers.

Rev. A. P. Doyle, Editor of the Catholic World Magazine, is widely known as a writer, preacher and lecturer. He is an untiring worker in the cause of Temperance, and is General Secretary of the Catholic Total Abstinence Union of America, a confederation of all the temperance societies in the country that are approved by the pastors of their respective churches, embracing a membership of 86,000, enrolled in 1038 societies.



MOST REV. FERGUS PATRICK McEVAY,
Archbishop of Toronto, appointed successor to Archbishop Connors
April 13, 1908.

much as possible, by advice and example, the sin of intemperance in others, and to discountenance the drinking customs of society.

The first president was Rev. James McDevitt of Washington D. C., and B. J. Driscoll first secretary. At the third Convention Rev. John Ireland of St. Paul Minn., now Archbishop of St. Paul and Rev. J. B. Cotter of Winona Minn., now Bishop of Winona were delegates. At this Convention a resolution was adopted to erect a fountain in Fairmount Park, Philadelphia, in the name of the C. T. A. U. of A., and as a memorial to the Centennial of American Independence. The fountain was dedicated July 4, 1876, Governor Carroll of Maryland and Governor Hartranft of Pennsylvania, being present and delivering addresses. This memorial which was erected at a cost of \$57,000 consists of a central figure of Muses and four figures representing respectively Archbishop Carroll, Charles Carroll of Carrollton, Commodore Jack Barry and Father Mathew.

The eighth convention was held in Indianapolis Md., in 1878. At this convention a memorial was prepared and forwarded to the Holy Father, Pope Leo XIII. In response a brief was received commending the objects of the Union and granting the Papal blessing. In accordance with the brief the Feast day of the Union was made June 24th, the Feast day of St. John the Baptist.

At the fourteenth convention held in Chicago 1884, a committee with Rev. Walter Elliot, C. S. P., as chairman, was appointed to prepare a memorial to the Plenary Council which was to assemble at Baltimore on December of that year. The memorial was presented and acted on favorably, the following decrees being issued :—

262. We approve and heartily commend the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks. By this means they combat the vice of drunkenness more effectually than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance. We gladly proclaim their zeal to be according to knowledge ; it has already

brought forth abundant fruit of virtue and gives promise of yet greater results in the future. "The Catholic Total Abstinence Union" and "The Confraternity of the Sacred Thirst" are societies which we recognize as worthy of much praise. They are actuated by a spirit truly Catholic, trusting, as they do, not so much to the native firmness of their own will as to the graces obtained by prayer and the reception of the Sacraments. . . . We also bestow on these societies the marks of our good will; and in order that they may continue to flourish more and more, we commend them to the fatherly care of all our clergy; the priests should not only strive to increase their membership, but also guide them in the path of Catholic virtue.

263. Finally, we warn Catholics engaged in the sale of intoxicating drinks to consider seriously by how many and how great dangers, by how many and how great occasions of sin their business—though in itself not unlawful—is surrounded. Let them, if they can, choose a more becoming way of making a living. Let them, at any rate, strive with all their might to remove occasions of sin as well from themselves as from others. They must not sell drink to minors—that is to say, to those who have not come of age; nor to those who they foresee will abuse it. They must keep their saloons closed on Sunday, and never allow blasphemy, cursing, or obscene language. Saloon-keepers should know that, if through their culpable neglect or co-operation, religion is brought into contempt, or men brought to ruin, there is an Avenger in Heaven who will surely exact from them the severest penalties.

At the twenty-second convention held in Indianapolis, Ind., in 1892, a publication bureau was inaugurated under the management of Rev. A. P. Doyle, C. S. P. A monthly publication "Temperance Truth" was started and has been in active operation since. At this convention, Secretary Philip A. Nolan's report showed a membership of 52,448 members in 738 societies. At the twenty-third convention the acknowledgment of the endowment of a Professorial Chair, was received from the Catholic University of America, through its Rector, Rt. Rev. J. J. Keane, now Archbishop of Dubuque, Ia-

The twenty-fifth General Convention, the Silver Jubilee of the National Union was held in New York City. Solemn Pontifical Mass was celebrated in St. Patrick's Cathedral, his Excellency Monsignor Satolli pontificating, the sermon being by most Rev. P. J. Ryan, Archbishop of Philadelphia. A grand public demonstration was held in Carnegie Hall at which the highest ecclesiastical and civil authorities assisted and delivered addresses, notably among them, Hon. Theodore Roosevelt, then President of the Board of Police Commissioners.

At the thirty-first convention, held in Hartford, Conn., a practical settlement was made of the question of writing a history of the temperance movement. Rev. Dr. Edward McSweeney, for some years professor at Mt. St. Mary's College, Emmitsburg, Md., was chosen historian.

The organized movement for total abstinence in the Catholic Church has grown from the few thousands of thirty years before to a well disciplined army of over 85,000 in 1902.

These 85,000 members are all total abstainers, pledged to "abstain from intoxicating drinks in any form, and to prevent as much as possible by advice and example the sin of intemperance in others and to discountenance the drinking habits of society." They are admitted into the various societies and preserve their good standing therein only on the condition that they take and keep their pledge. The societies are organized on various models, sometimes they are religious sodalities meeting in the church, with the members having little or no voice in the regulation of their internal affairs, or they are clubs in which the members manage a club house with gymnasium and libraries and preserving in their own hands the disposition of their own monies. The National organization allows the fullest liberty to individual societies to conduct their own affairs as they please, insisting that they shall be first of all, Catholic, by complying with the yearly duty of all Catholics, and, secondly, that they shall be total abstainers. The National organization is exceedingly compact and well disciplined, and readily cuts away from its rolls of membership any societies or individuals who do not come up to its standard.

While the bald statement of 85,129 membership is the measure of the organized movement in the Catholic Church it does not by any means represent the extent of its influence. The best work of the organization has been that of a leaven. A few generations ago there was very little of the total abstinence sentiment among Catholics. Many of them came to this country from the wine drinking countries of Europe where total abstinence as well as drunkenness was unknown, and to them the idea of abstaining entirely from intoxicating drinks was unheard of. It was in 1849 when Father Mathew made his memorable trip through the States and pledged over 500,000 in all the large cities from Boston to New Orleans. Our movement to-day is the outgrowth of his work. Fearing that his labors would be but an ephemeral effort, his disciples created the organization which now bears the total abstinence banner. We count among our active members many of the hierarchy, notably, Archbishop Ireland of St. Paul, Archbishop Ryan of Philadelphia, Archbishop Williams of Boston, Archbishop Elder of Cincinnati, a great number of the bishops and a thousand or more of the priests, while the bulk of the organization is made up of people in all ranks of society. There is a society known as the Amethyst Club in Chicago, composed exclusively of lawyers and others whose membership is confined entirely to priests or seminarians.

The growth during the last few years has been phenomenal. In 1893 we numbered but 49,000, in 1902 we are 85,729, and now we are reaching out for the 100,000 mark. Besides the professed members there are many thousands who feel the influence of our work, in their homes, through the ban that was put on the social glass. There are other organizations, that have felt themselves strengthened to refuse to allow liquor sellers to become members by means of the public sentiment which is the result of our work and it is not an unusual thing now to find large gatherings at banquets during which no wine is served.

Another great good the National organization has done is to preserve the temperance movement among Catholics from being invaded by the crauk and the fanatic. The truths that we stand

for do not include the statement that the use of intoxicating drinks is an evil in itself but it is rather the abuse that we condemn. We are leagued against the vice of intemperance and our opposition is reserved for all that encourages and fosters drunkenness. We are against the unregulated saloon. We have refused constantly to ally ourselves with the prohibitionists and have stood only for the greatest of all prohibitory measures—that of personal, total abstinence. We do not assert that liquor is *malum in se* or even that the use of it is wrong, but we do affirm that owing to the tyranny of drinking, custom very often obliging a man to drink more than is good for his head, or his stomach, or his purse, it is better for him to abandon the use of drink altogether. While we do not say that every one is bound to total abstinence, still we applaud the man who can and will abstain and if he does so from a higher motive we say that he may serve God and his fellow-man better. We favor the statutory laws regulating the saloon not that we think that a man can be made moral by law but we know that every law that shields the citizen from danger, that protects his home and himself from the allurements of vice, is a blessing to society and to citizenship. While we do not affirm that total abstinence is a law to be followed at all times and in all places, still, in the presence of the blighting and withering plague of intemperance as it prevails in this country, the practice of total abstinence is by all means the best weapon to combat it. Where total abstinence prevails we are persuaded that the standards of citizenship will be higher, the health of the people will be better, the paths to the school and the library and the church will be more frequently trodden, the higher ideals of life will be sought for and nine-tenths of the destitution and squalor of debased and degraded homes will be averted.

It is the opinion of many men of experience and foresight that as the years go on there will be an increasing need of a vigorous temperance crusade. The brilliant and restless activity of our modern life which has placed the English-speaking races in the lead of modern civilization has had as one of its waste products the vice of intemperance. We continue to work and

live at high pressure and the fierce strivings of mercantile life generate a strained vitality and over-wrought nerves which in their turn demand the stimulus of alcohol to whip up their flagging energies. Our modern ways of living generate the excessive use of intoxicating drink so while drunkenness continues to be prevalent there will also be the necessity for the existence of an extraordinary remedy for the social disease.

Moreover, there is an all-powerful and far-reaching American institution which has for its main purpose the developing of a taste for alcohol. It is the saloon. Where there are so many saloons as there are in America, and consequently such fierce competition they cannot all thrive unless they deliberately set to work to develop a taste for drinking. There are methods peculiar to the trade which have for their direct purpose the cultivation of the drink habit.

These are some of the reasons why we believe that there will be a continued demand for a vigorous temperance crusade. So that we are quite prepared to believe that the membership of 85,000 only the beginning of the army that will be arrayed against the drink evil. Recent conventions have given a decided impetus to the organization of juveniles into societies as well as the prospective teaching of Total Abstinence principles among the young in the schools, so that there is strong hope that instead of waning the movement will grow to greater strength.

THE ANCIENT ORDER OF HIBERNIANS.

THE Ancient Order of Hibernians are the strongest Catholic body organized in the United States. They are the strongest body in the world comprised of one nationality and belonging to one religion. Their career has been marked by a conservatism of action which has earned the confidence, not alone of those of their own faith, but has won the respect of those of all creeds and nationalities in the varied population of the American Republic.

Their labors in the field of benevolence have carried peace and happiness to many bereaved homes. Their impartial fidelity to the truths of true fraternity has strengthened the principles of co-operation and self reliance among Irish Americans. Their sincere devotion and careful observance of their duties as Catholics have strengthened the bulwarks of Mother Church and carried her holy influence far and wide on the fields of blessed fruition. The development of the Order has kept pace with natural evolution, and changes of environment consequent through new conditions have been met with a promptness and energy which argues well for the perpetuity of the society and the security of its fundamental principles.

The Ancient Order of Hibernians is a strong bulwark against the irreligious and immoral societies so prevalent at the present day. It has never deviated from its rule of confining its membership to men of one nationality and one creed. It has been distinguished by a long list of noble charities, loyalty to Mother Church and uncompromising fidelity to its fundamental principles. Take its membership in Ireland, Great Britain, America, United States, Canada, Australia, and it numbers close on half a million; a wonderful power when we take into account the qualifications for membership. The society is united both in America and elsewhere, its motto "Faith and Country," and its principles "Unity, Friendship and Christian Charity," everywhere prevailing.

The American branch of the Order dates from 1836. As stated in the Constitution, "the intent and purpose of the Order is to promote FRIENDSHIP, UNITY, AND CHRISTIAN CHARITY among its members, by raising or supporting a fund of money for maintaining the aged, sick, blind and infirm members, for the advancement of the principles of Irish Nationality; for the legitimate expenses of the Order, and for no other purpose whatsoever."

The motto of the Order is "FRIENDSHIP, UNITY AND CHRISTIAN CHARITY." As set forth in its Constitution:

"FRIENDSHIP shall consist in helping one another, and in assisting each other to the best of our power."

UNITY, in combining together for mutual support in sickness and distress.

CHRISTIAN CHARITY, in loving one another and doing to all men as we would wish that they should do unto us.

This Order is to be formed exclusively of practical Catholics. Therefore, each member is expected to comply with all his Christian duties.

Should any of the members fail in the above, and, instead of giving edification and encouragement, become a stumbling-block and a disgrace to the Organization, such a one, after proper charitable admonition, unless there be an amendment in his conduct, shall be expelled from the Order.

In Order, however, that all may be done with justice, Christian charity, and edification, there shall be in each County a Chaplain appointed by the Ordinary of the Diocese, to be consulted by the Division before determining anything relating to morality or religion.

The Chaplain in each County shall see that nothing is done or countenanced within his jurisdiction which is contrary to the laws of the Catholic Church, the Decrees of the Plenary Councils of Baltimore, and the Synodical Constitutions of the Diocese. In any difficulty or doubt which he may not be able to solve, he shall consult the Ordinary of the Diocese.

It shall be the duty of the members of this Order to receive Holy Communion at least once a year, within the Eastertide. Any member failing to do so, at the time, place and manner determined by his Division, shall be tried by the proper tribunal, and, if found guilty, suspended."

From its foundation, the Ancient Order of Hibernians has been a generous supporter of every Catholic interest, and a liberal contributor to the building and support of Catholic churches and schools. The Order has always proclaimed and maintained, well and truly, that there is but one thing to save the Church in the United States and in every other country, and that is Catholic education of the youth; and, therefore, the Ancient Order calls upon every one of its members to stand by the Church on that question and to contribute nobly and gener-



JAMES E. DOLAN.

National President Ancient Order of Hibernians. Mr. Dolan is a man of ability and energy, and has ever been a champion of the rights and interests of Ireland and Irishmen. Previous to his election as National President he held the office of National Vice-President, to which he had been unanimously chosen, at two consecutive conventions.



REV. JOHN D. KENNEDY.
Elected 1906.
National Chaplain A. O. H. of America.



MOST REV. W. H. O'CONNELL.
Archbishop of Boston.
Elected 1908.

National Chaplain of the Ancient Order of Hibernians in America.

(From an authorized photograph furnished by His Grace for this work.)



MATHEW CUMMINGS.

Elected 1906.

National President A. O. H. of America.



JAMES T. MCGINNIS

Elected 1908.

National Secretary of the Ancient Order of Hibernians
in America.

ously toward the support of Catholic schools in the United States.

The attitude of the Order on this question was thus expressed by the National President, at the Forty-third Biennial Convention, in his Report; "The public high schools and normal schools are the primary schools for modern materialism. In them can be found no standard of right. In them can be found no influence which will keep a youth loyal to the Catholic precept, and Catholic dogma. We must provide the Catholic training school, the Catholic commercial school for our youths. It will require sacrifices, but if we are loyal to the hope that those who follow us will be true to faith and Motherland, we must provide an equipment for them which will enable them to serve our cause under the new conditions which will surround them in the future. Give the children a chance in life's battles. Give them an opportunity to pull us up higher. Don't grumble because they are studying what you were not asked to study when you were young. Give them an opportunity of developing whatever latent talent is in them, and discovering what they are best suited for. Don't stunt their growth in the misnamed business college and crowded store or workshop. Let them have a few more years in school and provide the proper school for them. Give them the education, so that, when the flood in the tidal stream of men's affairs touches their breasts, they can strike boldly out and win the prize they deserve. Let us aspire to higher education for youths in Catholic High Schools, Catholic manual training schools, Catholic technical schools. Let us do this and among the captains of industry who in the future will rule the world, the Irish Catholic will hold the high place; a trained mind, a pure heart, honest intent can ever win!"

What the Ancient Order has done for the education of our Catholic children, by the support of the parochial schools, it has also tried to do for their higher education by endowing a Chair in the Catholic University at Washington, for the teaching of the Gaelic language, with the donation of the sum of fifty thousand dollars. The organization has also lent its support to the Gaelic League, of Ireland, for the revival of the Irish language,

and the allied movement for the encouragement of Irish industries, thus providing means to check the exodus of the population which has dismayed all true friends of Ireland. It likewise advocates and promotes the study of Irish history, and recommends its teaching in our parochial schools and other Catholic institutions of learning, where the majority of the pupils are of Irish descent.

In regard to charitable calls occasioned by emergencies, even of a non-Irish character, the Ancient Order of Hibernians has never been found wanting. As instances of its generosity, and sympathy, we may mention, among others, its splendid contribution to the relief of the sufferers, on the occasion of the Galveston disaster of 1900; and its aid to the struggling Boers of South Africa, by which, at the expenditure of \$15,000.00 it enabled the Irishmen of this country to equip and send to the Transvaal an ambulance corps, composed of members of Irish societies, and render other more substantial support.

In 1896, a Ladies' Auxiliary was organized, which grew rapidly. The enlistment of the interest of the Irishwoman in the great work of the society means the easier solution of many questions that present themselves. It also provides an additional incentive to the members of the Order, who are now realizing that its work is not confined to the spheres of benevolent or national enterprise, but in addition thereto, extends out into the fields of economic and social development.

In the year 1900, the Order established the official organ, the NATIONAL HIBERNIAN, published monthly in Washington, D. C., which carries from State to State the narrative of its progress, the ideas of its members, the workings of subordinate bodies, and the inspiring interchange of well-expressed suggestions for the welfare of the society.

THE CONVENTION OF 1908.

The prosperous condition of the Order at the dawn of the year 1908 was shown by the following statistics covering both the A. O. H. and Ladies' Auxiliary, which are taken from the Secretary's report made to the National Convention held at Indianapolis, July 20-25, 1908, for the two preceding years: Total number of Divisions 2,394, total membership 185,660, which was a net increase in membership in two years of 11,222. Total paid out for sick and funeral benefits \$1,038,528 81, and for charitable purposes \$134,459.46. Total receipts for the two years were \$3,482,132.45. Total cash on hand in Division treasuries \$1,071,507.33. Total value of real estate and other securities \$523,512.25, other personal property \$283,770.26, total assets \$1,878,789.84, an increase in two years of \$157,772.76.

The Convention of 1908 was regarded as the most remarkable in the annals of the organization on account of the number of delegates in attendance, the earnestness and enthusiasm which marked its sessions, and the important questions that came before it, and were enacted into law, embracing the subjects of Church Extension, Irish History, German Alliance, Foreign Relations, the Organization of Juvenile Divisions and other important matters, all of which gave great promise to the future of the Ancient Order in America, which in 1565 the forefathers first organized on Irish soil.

The National Officers elected were as follows: Most Rev. W. H. O'Connell, Chaplain, Archbishop of Boston; Matthew Cummings, National President; James J. Regan, National Vice-President; James J. McGinnis, National Secretary; John F. Quinn, National Treasurer; Rev. John D. Kennedy, Patrick T. Moran, Major E. T. McCrystal, Charles J. Foy, John J. O'Meara, National Directors.

CATHOLIC BENEVOLENT LEGION.

AMONG the many Catholic Fraternal Societies in existence to-day there is none that has done more for the Catholic homes of this country than the Catholic Benevolent Legion. It was founded in the City of Brooklyn, N. Y., on the 5th day of September, 1881, and during the twenty-one years, from its foundation until 1902, it distributed amongst the beneficiaries of its deceased comrades the vast sum of fourteen million dollars (\$14,000,000,) besides paying to its disabled comrades the sum of (\$108,500) one hundred and eight thousand five hundred dollars.

The object for which it was instituted and the spirit of fraternal charity which actuated the eleven men who founded this admirable organization, has been strictly adhered to, from the date of its incorporation down to the present time.

The first Council was instituted by George R. Kuhn, M. D., John C. McGuire, John D. Keiley, John Rooney, John D. Carroll, William G. Ross, James H. Breen, Thomas Cassin, Patrick F. Keany, David T. Leahy and Robert Myhan, and was known as "The Supreme Council," from which has sprung up 709 Councils with a membership of 37,000 scattered over twenty-five States of the Union, besides a number of Councils which are located in the Dominion of Canada.

Five of the Charter members are still living, (1903,) all of whom are honored and respected citizens of the Borough of Brooklyn, as were also their colleagues who have passed away.

The Legion at large feels justly proud of the men who formed such a grand organization which has done such a vast amount

of good, and has been so carefully, honestly and economically managed from the day it was instituted.

Its funds have been carefully guarded, and every dollar of the millions which have passed through its official hands has been honestly and faithfully accounted for.

It has received the sanction and approval of all the Dignitaries of the Church of this country, and under date of Dec. 12, 1902, His Eminence Cardinal Gibbons, of Baltimore, again renewed his unqualified endorsement and approval of the Legion, and praised it for the good work it has done in providing and maintaining the Catholic homes of our country.

“When I gave my approval to the establishment of the Catholic Benevolent Legion in the Archdiocese of Baltimore,” writes His Eminence, “I held and stated that any laudable enterprise whose aim is to bring our Catholic men together with a view to co-operating with one another is deserving of encouragement.

That the society then proposed to be established was intended not only to create a friendly intercourse among our Catholic men, but was well calculated to foster a spirit of judicious economy and an honorable emulation in advancing their temporal interests.

That every one who became a member of this society would derive, in my estimation, a two-fold advantage from the step which he took.

First, he would increase his prospective income ; secondly, he would acquire a habit of self-denial and economy which is specially desirable in young men who are surrounded by so many sources of temptation. And I said, that to make the association a permanent success, two conditions were essential :—First, the association should be governed by a wise and well matured code of laws ; secondly, these rules should be rigidly and impartially enforced.

And I now learn with pleasure that the Order, founded over twenty-one years ago, has thus far accomplished its mission.

That as a result of the business tact and judgment I then hoped for, it has gone on collecting from its members the premiums or assessments from which it continues to regularly meet

its obligations. Again, the educational influences of the Order, both moral and secular, upon our Catholic men have been most noticeable.

For its good work, and especially its charity in collecting and dispensing nearly fifteen millions of dollars to the beneficiaries of about seventy-four hundred deceased members, whereby so many of their families have been raised above mendicancy, their homes preserved and their children educated in religion and to be useful citizens, I again commend the Order, and renew my cordial approbation."

All Catholic men between the ages of 18 and 55 years are eligible for membership, providing they can pass a good physical examination. Its rates of assessments are based upon the age of the applicant when he enters and the amount of insurance he applies for.

Policies are issued for \$250.00, \$500.00, \$1,000, \$2,000, and \$3,000, which brings the Legion within reach of all, no matter what their condition in life may be, who are desirous of placing the mantle of protection around their homes to guard and protect those who are near and dear to them.

The following were elected officers of the organization for 1902-3: President, Richard B. Tippet, Baltimore, Md.; Vice-President, Edmund D. Hennessy, Brooklyn, N. Y.; Secretary, John D. Carroll, Brooklyn, N. Y.; Treasurer, James A. Rowe, Newark, N. J. Mr. Tippet, a prominent lawyer, an eloquent and convincing speaker and a man of much energy and ability, has done effective work for the organization, and has given it a new impetus. Under his direction, and inspiring ardor, it has increased rapidly in membership, and bids fair to surpass even its past record.

The system of organization of the Catholic Benevolent Legion provides in its plan of government, a Supreme Council; State Councils; comprised of representatives from all the Councils in a given State, and Local Councils. In the State of New York the State Council was formed in April, 1883. The number of councils at that time were few, the membership small, and the society in its very infancy. The New York State Council has

kept steadily at work until to-day it represents a membership in the State of about 20,000 members, divided into about 240 Councils. There are Councils in all the cities of the State and in many of the towns. The bulk of the membership in the State of New York lies in that territory known as Greater New York, there being about 5,000 members in Manhattan; 6,000 in Brooklyn, and about 1,200 in the Bronx, Richmond and Queens.

New York State Council meets annually and is composed of representatives from the local councils and these annual meetings are looked forward to with great expectation by the representatives. The State Council usually meets in different cities in each successive year and is always attended with great enthusiasm, and a good deal of practical work is done at the meetings.

The plan of government by the State Council divides the State into fourteen districts, two districts being in Brooklyn; one in Manhattan; one in Staten Island; one in Albany; one in Troy; one in Buffalo; one in Syracuse; one in Binghamton; one in Rochester; one in Hudson; one in Flushing; and one in Jamaica. These districts are presided over by a District Deputy and through the District Deputy, Deputy State Chancellors are appointed, whose duty it is to look over the Councils' books, audit their accounts and install their officers. Every President of a Council and every Chancellor of a Council and every Deputy State Chancellor is a member of the district in which he resides.

It will therefore be seen that the real work of the Legion is done through the District system, for through the district system close touch is made with the membership at large, through the officers of the councils. In all fraternal organizations, and especially in the Catholic Benevolent Legion, the missionary work must be done by personal effort, and recognizing this to be the case, the State Officers visit all the principal cities of the State of New York, these meetings usually being held on Sundays, with the result that a renewed feeling of confidence is spread, not only amongst the members, but in others not in the organization, that the Catholic Benevolent Legion is a substantial, wise and safe institution. The present State officers feel that a substantial increase in membership from now on may be looked for in the State of New York.

The officers of New York State Council elected for the year 1902-1903 were President, John A. Henneberry, New York City, N. Y.; Vice-President, Michael Werner, Buffalo, N. Y.; Secretary, Thomas B. Lee, New York City, N. Y.; Treasurer, Peter G. Schakers, Brooklyn, New York City, N. Y.

Mr. Henneberry, President of the New York State Council, is an untiring worker in the interests of the organization, and has contributed largely to its efficient standing in New York State; as has also the Treasurer, Mr. James A. Rowe, of New Jersey, both within and without that State.

Such organizations as the Catholic Benevolent Legion are deserving of unqualified commendation. They aim at realizing in a secure and comparatively easy way some of the chief ends for which we live and labor. They provide for the families of their members, in case of their disability or death. They alleviate their last suffering by the assurance that want shall be averted from those near and dear to them. They stimulate the courage of the widow and orphans. They afford them the means of battling successfully against the adversities of the world. They enable the careful and provident mother to maintain, educate and rear her children as good Christians and useful members of society. They bespeak a continued interest of the members of the fraternity or union in the family of their deceased associate, and an effort to procure suitable employment for the children.

A workman acting by himself and for himself frequently forgets, until too late, the important duty of making provision for his helpless family. His example teaches selfishness, improvidence and vicious habits to his children. In their poverty and bitter need they are prompted each to look out for himself. The tie to the family center is broken. They lose sight of one another, and their fortune is as varying as their environments. Again, the mother's death may be hastened through the weight of her sorrow and the consciousness of her helplessness. Then the last hope is gone. No one is left to guide them in the way of religion, in the path of morality, in the instruction of the schools. How many children might be saved to the Church and morality, to the school and usefulness, if provision were made for them be-

fore the death of the father—if they could continue to live under the family roof-tree.

Men are differently constituted. A great many of our working people seem to lack the power to save. There can be no doubt that every man of that class would derive advantage from joining such a fraternal benefit association. In it he would meet the best element of working men—men who read and think, men who enjoy a sense of manly independence in the consciousness that neither in sickness, disability nor death need they or their families fear the poorhouse or soul withering consequences of abject poverty. Membership in it would teach him to be practical, industrious, economical and attentive to the probable wants of the future. It would make him self-respecting and manly. It would encourage him to strive to provide a home for his family, and to surround himself with the comforts of life, if not the luxuries. It would bring him into closer relationship with his associates of the brotherhood than he would otherwise be. He would become interested in their welfare and they in his. They would advance mutually their common weal. Their interest in his welfare would make him a greater power in the community than ever he was before or could be without their co-operation. In short, he would become a steadier man and a better citizen. The strictly beneficiary society, with its frequent meetings and fraternal association and what is called social accompaniments, as under the management of the Catholic Benevolent Legion, is a system that has been warmly received by our Catholic people, and the admirable supervision of these associations has elicited the respect and confidence of the public generally. There is no doubt also, that such societies are gradually destroying the hurtful influence which Masonry, Oddfellowism and other objectionable organizations have heretofore wielded over careless Catholics. The financial benefits which they confer, as instanced in the record of the Catholic Benevolent Legion, have done much to lessen poverty and to establish families in thrifty ways, and their continued success is worthy the deepest attention and earnest support of all interested in the welfare of the Catholic community.

THE YOUNG MEN'S INSTITUTE.

ALTHOUGH the Young Men's Institute has been in existence only since 1883, its progress has been marvelous. Its remarkable development has drawn toward it more than the usual attention given to beneficial and fraternal organizations. It is the only beneficial and fraternal organization originating in the West, which has become a great national organization.

It has been said that the purpose for which any fraternal organization exists is best expressed in the preamble or constitution which governs such body. What is true of fraternal bodies in general is true of the Young Men's Institute in particular. Looking at the very first section of its constitution we find its objects and purposes thus defined: "Mutual aid and benevolence, the moral, social and intellectual improvement of its members, and the proper development of sentiments of devotion to the Catholic Church and loyalty to our country in accordance with its motto, '*Pro Deo, Pro Patria.*'" The Constitution of the Detached Councils particularizes how this work is carried on, as follows: "In order that these objects may be successfully attained its efforts will be directed toward procuring libraries, halls and reading rooms where young men may meet in social intercourse, that thus an interest may be created in each other's welfare."

The Young Men's Institute, therefore, has a definite purpose and a well defined plan for carrying out its objects. It may not be as successful in distributing its material advantages as some other organizations, but the mutual aid and benevolence which it does bestow have not been limited to its own membership; the distressed and needy in every community without regard to creed have been assisted without respect to membership in the organization. The aid and benevolence bestowed have always been abundant and timely.

The primary purpose of the Order, however, is not so much the financial benefits which flow from membership, as the benefits bestowed by the moral, social and intellectual improvement of the individual members. The Order is not charged with the

duty of sanctifying the whole world, but it aims to improve in a moral way the individual coming under the influence of the society, to make him a better man, a better citizen and a better member of God's Church by precept and example and by so doing to influence his moral nature that moral improvement will be shown.

The social improvement of the individual is not to be neglected, and follows as a sequence to the moral improvement attainable in the organization. Of paramount importance, however, is the intellectual improvement of the member. Nowadays that becomes of special importance. In the every day walks of life the Catholic layman is called upon to give reasons for the faith that is in him, and through the instrumentality of this society, the lectures given, the advice heard, the meeting and continuous commingling with his fellows, he is enabled to thereby actively and intelligently defend God's Church. In this country, in particular, it is all-important that the Catholic laity should be intelligent and well versed in the history of the past, and the history of the particular country in which they live.

The Young Men's Institute, which has branches in nearly every State in the Union and in nearly every place in British Columbia which can support a Council, and also in the Hawaiian and Philippine Islands, was founded in San Francisco, California.

The temporary organization of the society was effected on the 10th day of February, 1883, but the society was not organized into a permanent form until the 4th of the following month, so that the date of the founding of the organization is March 4th, 1883. At the time the Order was established there was no Catholic society which filled the want which was then felt among our Catholic young men. At that time the Catholic societies existing and which, in fact, now exist, other than the Young Men's Institute, were organized on three separate, independent and distinct lines. The first was the Parish Society. This, of course, had no outside connection and when a young man separated from the particular parish in which this society existed, his connection with the organization became completely severed. The second was the National Catholic society, and, in this, mem-

bership was restricted to those of a particular nationality or to the descendants of a particular nationality, and consequently, there could be no union of all Catholics therein. The third was the insurance organization, and as the greater number of our Catholic young men did not desire insurance they were debarred of the privileges of association with this kind of a society, except at great expense.

The men who founded the Young Men's Institute and without mention of whom no sketch of the organization or record of the society would be complete, consisted of John J. McDade, James F. Smith, George R. E. Maxwell, W. H. Gagan, W. T. Ryan and E. I. Sheehan. Five of these men are still living and are yet active spirits in the organization; the other, W. H. Gagan, departed this life in 1898.

Many preliminary meetings were held, and after painstaking care and much deliberation, a Constitution was formed and adopted and officers elected. The founders of the Young men's Institute saw that it was necessary to have a society which would adopt the best characteristic of each of the organizations then existing and unite them into a single society. The Institute has done this in a marked degree and it has accordingly attracted widespread attention.

One of the founders of the organization, James F. Smith, has become a national character. He was selected as the first President of the first council of the Order, Pioneer Council No. I. He was a unique character and possessed that indomitable energy and perseverance which has characterized him not only in connection with the Institute, but in every walk of life where duty called him. As President of what is now known as Pioneer Council No. I, and subsequently, as Grand President of the Pacific Jurisdiction, his name became a household word wherever a branch of the Young Men's Institute existed. At the outbreak of the Spanish-American War, he was Colonel of the First California Regiment and by successive stages became Brigadier General, Governor of the Island of Negros, one of the Justices of the Supreme Court of the Philippines, next accompanied Gov. W. H. Taft as the representative of the United States

Government to the Vatican and was afterward appointed Superintendent of Public Instruction in the City of Manila.

The organizers of the Young Men's Institute turned their thoughts to the establishment of new councils and San José Council No. II was organized in the City of San José, California, on March 30th, 1885, and within five months, councils from number 3 to Vallejo No. 13 were organized and have at all times maintained their existence.

The man who took the initiative in this work of organization was John J. McDade, the first Grand President and afterward, the first Supreme President of the Young Men's Institute. He was one of the most earnest and active members of the organization, and when a sufficient number of Councils had been organized a Grand Council was called and he presided at its deliberations. It was held in San Francisco, California, on the 4th day of July, 1885. He was there elected Grand President. He was re-elected at the second Grand Council held in San José in 1886, and again re-elected at the third Grand Council held in Sacramento, California, in 1887. The fourth Grand Council was held in Stockton, California, in September 1888, prior to which time councils had been organized in Nevada, Oregon, Utah, British Columbia, Montana, Ohio and New York. M. W. Fleming was elected Grand President in San Francisco. He was in turn succeeded by Hon. J. F. Sullivan, who served in the capacity of Grand President for two terms. During his administrations in 1888 and 1890 the Atlantic Jurisdiction was organized with F. E. Mackentepe of Cincinnati, Ohio, as the Grand President. From that time on the organization continued in two jurisdictions, the Pacific Jurisdiction and the Atlantic Jurisdiction. J. F. Smith, heretofore referred to, was elected Grand President at the Grand Council held in Watsonville, California, in 1891. His administration was one of the most memorable in the history of the Order, as he made a tour of the Pacific Jurisdiction during which he visited every council therein. C. P. Rendon was elected Grand President at Fresno, California, in 1892, and was succeeded by the Hon. F. J. Murasky at the Grand Council held in Marys-

ville, California, in 1893. The latter made efforts to convene a Supreme Council of the Order during his term of office, but without success. The tenth Grand Council held in San Francisco, California, in 1894 elevated F. J. Kierce, afterward Supreme President, to the position of Grand President of the Pacific Jurisdiction. Like his predecessor, J. F. Smith, he visited all the councils allotted to the Pacific Jurisdiction. It was during his term of office that a plan for the organization of the Supreme Council satisfactory to the Atlantic and Pacific Jurisdictions was adopted.

The delegates elected to the First Supreme Council from the Pacific Jurisdiction consisted of J. J. McDade, J. F. Sullivan, J. F. Smith, F. J. Murasky, F. J. Kierce, James Gallagher, E. I. Sheehan and Frank McGlynn. John Lynch was elected Grand President of the Pacific Jurisdiction at the eleventh Grand Council held in Vallejo, California, in 1894. It was during his term of office that the first Supreme Council of the Young Men's Institute was held at Denver, Colorado, on February 15th, 1896.

The action of the Supreme Council in separating the Atlantic and Pacific Jurisdictions into the seven Grand Council Jurisdictions now existing shortened his term of office, and owing to the unavoidable absence of past Grand President James F. Smith, John Lynch attended as his Alternate and participated in the deliberations of the First Supreme Council.

The history of the Young Men's Institute since the adjournment of the First Supreme Council centers around the work of that body in controlling and directing the different jurisdictions and Detached Council and in assisting in the carrying on of their works.

The first Supreme Council of the Young Men's Institute selected as the Supreme President John J. McDade of San Francisco, California. The second Supreme Council held in St. Louis, Missouri, in October, 1898, the Third Supreme Council held in Denver, Colorado in 1900 and the fourth Supreme Council held in Omaha, Nebraska, in October, 1902, selected as the Supreme President F. J. Kierce, of San Francisco, Cal.

More than any other fraternal society the Young Men's Institute has modeled its laws and plan of operation after that masterpiece of the world's statesmanship, "The pride of every model and the perfection of every master," the Constitution of the United States.

In our country we have a general government and a Federal Constitution which guides and directs the affairs of the several States, but without interference with their internal workings. In the Young Men's Institute there are a Supreme Council and a Supreme Council Constitution in which is vested supreme authority over the several Grand Council Jurisdictions, having a uniformity of general laws, but without interfering with the local conditions peculiar to the separate Jurisdictions. Beneath the various State Governments exist the County Governments. In the Young Men's Institute there are the Subordinate Councils standing in the same general relations to the different Grand Council Jurisdictions that the several counties stand to their respective States. Under the American plan of government the different territories not yet strong enough to sustain a State Government are under the direct supervision and control of the general government, and in the Institute, to complete the parallel, there are Detached Councils under the direct supervision and control of the Supreme Council and its Officers, because they are not yet able to sustain a Grand Council Jurisdiction or are too far separated from the centers of the Grand Council Jurisdictions. Many of these Detached Councils are to be found in the different parts of the country and in addition to that, there are three Detached Councils in the Hawaiian Islands and one at Manila in the Philippine Islands. On the 16th of November, 1902, a Detached Council was established in Dawson City Yukon Territory with one hundred and forty-three charter members under the name of Judge Council No. 580, in honor of the pioneer priest of the Klondike. Speaking of the Young Men's Institute the Editor of the Catholic Progress of St. Louis, Mo., said :

"I was very much impressed with the evident vigor and zeal of your organization and splendid system. I am indeed very much

interested in the matter of Catholic organization, especially the organization of young Catholic laymen in this country. This is what we need above everything else, and you may be sure I was greatly rejoiced to learn of the vigorous and flourishing condition of your Young Men's Institute. Such societies are, I may almost say, the salvation of the Church in this country. Had such societies generally flourished in this country for the past twenty-five years, we would now have twenty instead of ten millions of Catholics. The leakage of our ranks has been through the young men. If they had been held through the medium of societies, in character like your Young Men's Institute, we would not to-day bewail the loss of millions.

But I believe we have at least realized this, and are seeking to remedy it. I do not know of any organization in this country better adapted or equipped for such work than your own. I hope to see it spread over the entire Union in a few years."

The duties of the members of the Young Men's Institute are manifold; not only do they owe duties to their fellow-members, but they also owe duties to their faith and to their country. The first duty of a member of the Young Men's Institute is to his fellow-members and to the organization. His efforts should be directed to the upbuilding and uplifting of his fellows and to increasing the influence of a society which can appeal to Catholics in every place to unite with him in furthering the interests and purposes of the organization, which presents no line of demarkation as to eligibility for membership, no matter what the age limit may be, or the social or worldly condition of the applicant. The Constitution of our common country declares that all men are created free and equal, and the Young Men's Institute would deem itself unworthy of the name of a Catholic or an American fraternity if it fell short of permitting any practical Catholic to enter its ranks. As its constitution is framed, the young men from the age of eighteen to forty-five are eligible for beneficial membership, while those who are not able to pass a medical examination, or are too far advanced in years for beneficial membership may become associate members in the organization, which membership gives them all of the privileges and ad-

vantages given to the beneficial members, except participation in the sick and funeral benefits. Again, the initiation fees are placed at such a figure that any practical Catholic without respect to his financial position may become a member. In addition to the duties which members owe to the society proper, they also owe duties apart from these; they are charged with the mission of elevating our young men in accordance with the requirements of the constitution of the order. The members should be animated by an apostolic spirit and should be valiant auxiliaries in Church work everywhere. They should aim to preserve the faith and morality of Catholic young men and make them proud of their Church and its traditions, and ever ready to stand by justice and right in all things.

The growth of the Young Men's Institute has been most phenomenal. From the original five members who founded the society in 1883, with no idea that it should be more than a merely local one, it had grown in 1903 to five hundred and eighty-one subordinate councils with a membership in excess of twenty thousand, with these branches spread throughout the whole of the United States and British Columbia and even in the far-off Philippine Islands and Dawson City.

The future prospects are encouraging, if we judge of the organization by its past success. The future success is in the hands of those charged with the work of carrying forward the purposes for which it was founded, not with the idea of advancing their material interests or political aspirations, but with the unfaltering hope of promoting at all times the objects embodied in the motto of the Young Men's Institute.

THE CATHOLIC ORDER OF FORESTERS.

THE Catholic Order of Foresters was chartered May 24, 1883, and on March 1st, 1903, had a membership of 105,745, confined to the Northern States from Maine to California, and also the Canadian Provinces.

The organization had its inception in the Jesuit parish of Chicago, Illinois, and was due to Mr. Thomas Taylor. The assessments are operated on a graded scale of rate according to age; there being two classes, the hazardous and the ordinary. Since its organization, until 1903, the Order has paid out in death claims \$5,111,609, and \$262,000 for sick and funeral benefits. At the time mentioned, the Order held in investments in government, state and municipal bonds \$434,126, and had a cash balance of \$73,592.

The High Chief Rangers of the Order have been successively John F. Scanlan, J. P. Lauth, Patrick J. Cahill, John C. Schubert, and, in 1903, Thomas H. Cannon, with High Secretary, Theo. B. Thiele.

The object of the organization, as stated in its constitution, is to promote Friendship, Unity and True Christian Charity among its members; Friendship in assisting each other by every honorable means; Unity in associating together for mutual support of one another when sick or in distress and in making suitable provision for widows, orphans and dependents of deceased members; True Christian Charity in doing unto each other as we would have others do unto us."

The amount of benefit payable by this Order to the beneficiary of a deceased regular member is \$500, \$1,000, or \$2,000. Beneficiaries must be between the ages of eighteen and forty-five years to be acceptable for membership. While membership is divided into two classes, the ordinary and the hazardous, those engaged in trades or occupations deemed dangerous are ineligible. Thus the interests of the Order are safeguarded, and the amount of death payments kept down to the lowest possible limit.

Persons engaged in any of the following occupations are not eligible to regular membership; Aeronauts, anthracite coal miners, blasters in mines, tunnels and quarries, circus riders, professional acrobats, prize fighters, professional base ball players, professional cyclists, professional outside window washers, railroad switchmen in yards, makers of powder, percussion caps, cartridges, fireworks or any explosive, drop forger, professional diver, sub-marine diver, or any person engaged in the marine life-sav-

ing service, steeple climbers, jockeys, iron and steel bridge builders, or iron and steel building constructors, wild animal tamers, electric light linesmen, makers and handlers of phosphorous, handlers of dynamite, brakemen in or about the yards of steel plants on dinkey trains, window glass workers, namely, all persons working in the mixing room, grinders of the plate on which glass is laid, plate glass workers, namely, all persons employed in the pot house department, plate tampers and all persons working in the mixing department or bath houses, all persons engaged in laying glass upon the bed prior to grinding, plate glass grinding department, namely, the grinder, the repairman who repairs the machinery, the polishing and finishing man, plate glass plaster department, namely, all employees, lead and zinc miners and all other persons whom the High Court shall deem to be engaged in occupations of like hazard as those mentioned.

And persons engaged in certain occupations are eligible to regular membership in the hazardous class only including: Officers, members of crew and other employees of ocean or inland steamers, or sailing vessels, oyster dredgers, railway trainmen, namely, conductors, brakemen, expressmen, baggage-men, news agent, porter, mail clerks, engineers, firemen and all other employees whose occupation requires them to go upon moving trains, railway employees, namely, yardmasters, yardmen, track repairers in cities, telephone and telegraph linesmen, metal polishers, varnish makers, match makers, rubber grinder or mixer, salaried members of fire brigades in cities, salaried police officers and policemen in cities of 10,000 population or over, marble and stone cutters, quarrymen, master miners, gold, silver, copper and iron miners, surface miners, coal miners (except anthracite coal miners), steam shovelers and lifters, slaters, glass bottle blowers and window glass blowers, buzz band, circular and gang sawyers and edgermen, those engaged in any regular military or naval service in time of war, all persons actively engaged in the manufacture or sale of intoxicating liquors, Bessemer, open hearth and crucible steel workers, blast furnace employees, namely, cupola man, top filler, salamander, brakeman, puddler, guide in hoop mill, and men employed as laborers in and around blast furnaces and rolling mills, rod mill employees, namely, puddler and assistant roller and roller's assistant, rougher and rougher's assistant, etc, and all other persons whom the High Court shall deem to be engaged in occupations of like or equal hazard.

No person who for any reason whatever has been expelled from the Order, or who is a member of any society condemned by the Catholic Church, or who has not complied with his Easter duty during the last preceding Easter time, or, if such time has expired, has not approached the Sacraments since that time, is eligible either to regular or honorary membership in the Order.

THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION.

THE Ladies' Catholic Benevolent Association was organized at Titusville, Pa., April 9, 1890, and chartered under the laws of Pennsylvania. It was the first women's fraternal insurance society organized in the United States. It has no State Councils, all business being transacted directly with the Supreme Council, and representatives to the Supreme conventions being direct from subordinate Branches.

In 1903 it was organized in twenty-two states, had 805 subordinate Branches and a total membership of 80,116 with a total protection of \$69,100,000. It had a reserve fund of \$136,187, a surplus in the Beneficiary fund of \$19,924 and a total credit balance of \$193,838.23. It had paid to beneficiaries of deceased members \$2,314,459.27.

A glance through the history of civilization and we find the facts that moulded the conditions of woman and the influences controlling her power for good were entirely those of Christianity down through the long ages up to the discovery of our own country, and since that period the position attained and strengthened by the continued impulses of Christianity has been modified by two important forces—the progress of intellectual refinement and its consequent breaking away of prejudicial influences; and the tendency of all classes and nationalities to become distinctive as a class in the forwarding of some special movement for the advancement or betterment of the human family.

Keeping pace, then, with these progressive ideas, the women

of the past century have to an unprecedented extent distinguished themselves, but no movement inaugurated may be classified of greater worth and broader principles nor more prolific of good results than that conceived and propagated within its last decade by the Catholic women of the age and whose idea resolved itself into the Ladies' Catholic Benevolent Association.

The Ladies' Catholic Benevolent Association is a fraternal and insurance organization composed entirely of women and under their exclusive management and control. The Association was the first of its kind on record where Catholic women have banded themselves together in a united sisterhood for mutual benefit during life and with a provision for those dependent upon them after their own death. It has gained for itself recognition and attained an unquestionable standing among the beneficiary societies of the country.

Early in 1890, a few earnest, thinking women, seeing the need, and feeling that the time for action had been reached, and with an earnest desire for the betterment of their own class, conceived the idea of forming a benefit or insurance organization, to be governed solely by women, and that would admit only women to membership; but this new departure needed experienced minds to direct and these were not found wanting.

Guided by the advice and experiences of long-time members of fraternal societies based upon the lodge system, notably the C. M. B. A., whose strength and record placed it in the foremost ranks of insurance societies, these few representative women took the lead and scoffing at the idea that to join any society or assist in its formation when intended to make provision for dear ones in the future was to become unwomanly or to step without the bounds of domesticity, they took also the initiative with a determination to succeed. These women from out the homes of Catholic influence were agreed that neither propriety nor any other essential principle would be violated by uniting their efforts for mutual good and a benefit to those that followed.

Interest was at once created through correspondence, and preliminary branches were organized in Pennsylvania, New York and Ohio.

Like other insurance organizations, the Ladies' Catholic Benevolent Association is required to present a detailed report to the Insurance Commissioners of every State with or in which it transacts business. Upon every occasion the utmost satisfaction has been expressed and commendations received for the excellence of management and discipline. In cost of membership and in maintenance of Supreme Council and adjustment of all legitimate demands, it is the lowest of any fraternal association in the country, the annual expense of the vast Association being less than fifty cents per member.

Of the 160 insurance associations in the country, but six are larger than the one organized in 1890 at Titusville, and all of the Catholic associations but one shows a longer list—the Catholic Order of Foresters.

In view of the past, therefore, it may not be too extravagant a prediction that ere another biennial season has come and gone, the Ladies' Catholic Benevolent Association may stand side by side with the foremost, and that they may go forward with the same united and devoted spirit, the same desire to serve their day and generation with a service with which past ages have not been blessed.

Although the Ladies' Catholic Benevolent Association is known to the public generally as an insurance organization, it has other objects of a Christian Character of still greater importance. The ritual while stating that the Association is formed to unite in a fraternal sisterhood Catholic women of approved moral character and in good physical condition, between certain prescribed ages and possessing such other qualifications for membership as the Constitution and By-Laws may prescribe, also declares in substance that it is for the further purpose of elevating them morally, mentally and socially. There is also another object which in this age is one of great significance, namely, by means of Christian literature to educate members and those dependent upon them in piety, integrity and frugality, truly a combination of noble aims. From the recounted experience of those who have introduced the Association and made known its benefits in sections where fraternal organizations did

not exist, it is learned that it has been a potent agent in uniting the classes and infusing a spirit of contentment among them and at the same time a desire to advance in the approved direction. In fact, it has been a quiet educator, while the reliefs extended through the beneficiary department have eased many a mother who realized that were she taken from her little ones they would in a measure be provided for.

It has been argued that women did not need insurance and that such should be left to the male members of a family; but women may be deprived of their natural protectors, the source of their livelihood stopped and the care of their young families dependent upon the mother's resources. Hence, we find in every city and town of our broad land hundreds of women who support themselves and provide for others also. The economic conditions difficult for man are still more difficult for woman, and statistics tell us that the mortality of working women is largely in excess of that of men. Is it not a wise precaution, therefore, to lay aside through assessment associations that which can be accumulated by the working woman in no other way?

A small amount paid monthly will prevent the orphan from depending upon charity and place the aged parent beyond want; and though the Association does not pay a disability claim, the presentation of a beneficiary certificate and the stating of disposition will secure the needed care in sickness and provide for burial. To those who do not need the insurance, The Social Department should present many attractions and perform the mission intended—that of preventing the affiliation with non-sectarian societies and forming a stronger union with those of their own creed.

To both classes, however, the social advantages are many. By attendance at meetings women gain confidence in themselves and by an interchange of thought and sympathy are led into varied sources of learning that will and have proved of lasting results.

A Field For Catholic Women

IN THE

Practical Work of the Church

The Adaptation of Her Labors to the Needs of Our Age.

THE CATHOLIC WOMEN'S ASSOCIATION.

BY LOUISE GIROD.

ON Prospect Place, in the Borough of Brooklyn, stands a large, commodious house, whose outward appearance is no more pretentious than that of its neighbors, but within whose walls a corporation, known as The Catholic Women's Association, has labored assiduously since 1894. To help young women to help themselves is its object. This is accomplished by aiding them in obtaining a knowledge of such branches of the useful arts as may be suited to their ability, and in which they may afterward obtain lucrative employment and better their condition in life. In order to inculcate a feeling of independence, a nominal fee is charged for all classes except those in sewing, elementary English, and arithmetic and penmanship, which are free.

The accommodations of the present building have long been inadequate for the enlargement of the scope of the work, and a fund for the erection of a new and suitable building in the not far distant future is steadily assuming larger proportions.

In order to provide every facility for the proper conduct of such work as the association should undertake, Father McCarty selected a corps of earnest women to aid him in carrying out his philanthropic enterprise. He is assisted by two vice-presidents, a recording secretary, a financial secretary, and a treasurer, who,

in conjunction with the Board of Managers, meet on the second Wednesday of each month, except July and August, to settle all affairs of moment. The chairmen of the library, educational, entertainment, membership, house, employment, finance and lecture committees are members of this board, and at these meetings render an account of the work of their several committees during the previous month. The membership of these committees is made up from the general membership of the association.

The memberships are honorary, life, contributing, active, and associate. Any person, upon the payment of one hundred dollars, may become a life member, and receives the privilege of placing a student in any one of the classes for a period of five years—not necessarily consecutive. The life members include some of the most representative Catholics of the city. Any person, upon payment of twenty-five dollars annually, is inscribed as a patron of the association, and receives the privilege of placing a student in any one of the classes for one year. Any person, upon the payment of five dollars annually, will be enrolled as a contributing member. Men, as well as women, may become life and contributing members, or patrons. The larger portion of the membership roll is composed of the active members, who pay an annual fee of two dollars, and have the privileges of the library and of the entertainments, and of course may enter classes.

In order to conform to the rule of the association that all persons connected with it should be members, the students of the classes are allowed to become associate members upon the annual payment of one dollar, and receive the full privileges of the association.

The members of the Library Committee are assiduous workers. They keep the library up to date and have in it the best works ready for circulation. A fine collection of four thousand carefully selected books is at the disposal of the members. As elsewhere, a fondness for fiction seems to predominate. However, an examining committee passes judgment on all books considered for the shelves, and selects none but those which will add to the mental and moral growth of the readers. All the latest standard works of fiction are secured.

This is the only school in the greater city where instruction may be obtained on the bonnaz machine. Every facility is provided for gaining a working knowledge of this branch of the useful arts. The instruction comprises chain-stitching, braiding, cording, feather-stitching, etc. The bonnaz machine has been steadily improved upon for a number of years, until an expert operator is now able to turn out an original design, which upon close inspection can scarcely be detected from hand embroidery. This style of trimming is used so extensively that there is always a demand for skilled operators, and the knowledge is easily acquired. Perseverance and constant practice in manipulating the hand-bar underneath the table are the principles to keep steadily in mind.

Regular courses in cooking are given, both day and evening. Ample facilities are provided for obtaining a knowledge of all the fundamental rules of cooking, and in the preparation of such articles of food as would be necessary on a well-appointed home table. In addition, a fancy course is given; an invalid course, which comprises the preparation and serving of daintily prepared dishes, special emphasis being placed on the nutritive value and digestibility of foods, as affected by seemingly unimportant conditions in their preparation. Also, a chafing-dish course, in which each member solves her own problems, a chafing-dish being provided for each individual. This method is preferable to the demonstration work given in other schools, and better results are obtained. A feature each year in the cooking department is a *chafing-dish course for men*. Superintendents and principals of the schools, doctors, lawyers, and other gentlemen of prominence have by this means been instructed in the mysteries of cookery. They finish their courses fully equipped to cater to their stag parties in the city, and to their camping-out parties in the woods. Each year's work ends with a stag dinner of many courses. Each course is cooked by two members of the class. Their work thus far has equalled, if it has not surpassed, that done by the women. It may not be significant, but usually most of the members are married men. A children's course, in an abridged form, is arranged for Saturday afternoons. Parallel

with the technical work instruction in theory is given, the notes being recorded in note-books, which are examined at the end of the course.

The class in elementary English is one of the most helpful features of the work. To train adults in the fundamental principles of the language is unique to this association. While it is true that some grown persons find study irksome and are unable to apply themselves to it, the majority, including some who cannot write their own names, are glad of the opportunity of acquiring the ability to read and write. These apply themselves diligently to the tasks set before them. Beginning at the very foundation, they advance step by step, growing more and more interested during the gradual unfolding of their minds, until the close of the year. They are then able to read fairly well, write simple general and business letters, and make out bills. The results are very gratifying to teacher and pupils, who become quite proud of their accomplishments. A well-equipped class-room is provided for their accommodation, which is excluded from the inspection of visitors.

Instruction in arithmetic and penmanship begins with a review of addition, subtraction, multiplication, and division, and includes interest, percentage, profit and loss, partnerships, exchange, discount, partial payments, etc., which are presented from a business stand-point. Penmanship is taught in a practical manner, with a view of acquiring a good business hand. Written exercises in spelling, accompanied with exercises in oral definition, etc., are given in connection. In this class the students are prepared for the book-keeping course.

The fundamental principles of debit and credit are included in the book-keeping course, with thorough drill in journalizing, posting, analysis of accounts, detecting errors in trial balances, short methods in interest, discount, multiplication, etc., rapid addition, and computations generally. A comprehensive understanding of the system of double-entry books required in different kinds of wholesale and retail business, checks, drafts, notes, bills, invoices, receipts, etc., may be acquired in this class. Single entry is taught in its relation to double entry.

The Employment Bureau has not been developed to the desired extent, owing to lack of adequate space. Great care, however, has been exercised in making it as helpful as possible, until the erection of the new building. It carefully investigates references as to character, and endeavors to rectify any injustice which may be done to any one under its patronage. It has been largely successful in adjusting the wants of both mistress and maid. It is the intention to enlarge its scope to cover higher employment, in the way of finding positions, so far as is possible, for the graduates of the various courses given by the association.

An exchange in charge of this Bureau has been organized and is open every Saturday afternoon, with members of the committee in attendance. It is designed to assist worthy women by selling for them such articles of their own manufacture as they may present for home or personal use or ornament. Biscuits, cakes, preserves, pastry, confectionery, and a variety of useful and fancy needlework form an attractive display when the exchange is open.

The association has been incorporated under the University of the State of New York, and has been made a University Extension Centre. The object of this new departure was to widen the influence of the association. It accommodated at once many teachers and others who applied for university courses. The initial work in this line was a course of thirty lectures on psychology, under especially able management, which proved both beneficial and popular. About three hundred students were enrolled as members, the majority of whom were public school teachers, some coming from the Borough of Manhattan. Their attendance-marks and note-books were carefully examined by the lecturer, and certificates granted to those who fulfilled the required conditions. All certificates issued by the association are recognized by the Board of Education of the City of New York.

For the accommodation of all who may wish to benefit by them four courses of lectures are now in progress, and are conducted by lecturers of great skill in their respective lines. In the eastern section of Brooklyn there is a course in elementary

psychology, and in the western section three courses: one in advanced psychology, one in literature, and one in Sacred Scripture. A full course in Sacred Scripture has never been offered before to the general public, and should be of great interest not only to the laity but to the clergy as well. The reverend president has received many grateful acknowledgments from those who have been benefited by this extension work, which promises to grow rapidly.

By entering this field of University Extension work the Catholic Women's Association has erected a platform from which the Catholic side of important subjects can be presented to the public. In lectures, and in courses of lectures, given under non-Catholic auspices, the history, doctrines, and practices of the Church are being constantly misrepresented, and errors flagrant and hurtful are deliberately taught. Whether this happens intentionally or not, the truth suffers and the people are misled. Generally the decision has gone against us by default. We have said nothing. The aim of this association is to handle in its lecture courses practical subjects of vital importance, and thus to do its very best to spread the light.

Although handicapped by environment in many respects, the work of the Catholic Women's Association is steadily improving in character and extent. The number of students regularly increases, and represents widely separated and remote districts of the city. There are at the present time attending its various classes approximately six hundred and fifty pupils. While it is the only Catholic institution of its kind in the city, and was established mainly for the benefit of Catholic women and girls, it is non-sectarian in character, and numbers many Protestants on its membership rolls. Its spirit is truly catholic in the broadest sense, and a feeling of universal brotherhood pervades all its actions. These helpful women extend the right hand of fellowship to both Catholic and Protestant with equal cordiality, in conformity with the maxims inculcated by the president, to whom this organization will stand as an object lesson of his energetic and untiring zeal in promoting the welfare of his fellow-men.

Catholic federation

AS

A Unifying force

Demanded by the Conditions of Our Age and Country.

BY JEREMIAH C. CURTIN.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES is now permanently established. For some time, especially of recent years, the excellent results to be expected from a large body, engaged in work which individual organizations, owing to limited territory and resources, could not presume to undertake, much less accomplish, was universally recognized. The leaders of the movement were laymen ; they were the original organizers ; by their efforts alone could it succeed and be introduced into the different states, and then only, as in the case of other societies, with the consent of the Bishop of the diocese.

Among the special benefits hoped to flow from the Federation of Catholic Societies were :

First. The pleasure and the profit of knowing, understanding and sympathizing with one another.

Second. The facility of meeting in convention, where, by friction of brain and interchange of expression, we may improve our plans of organization and enlarge our power of good.

Third. Greater strength and dignity for every individual organization as a result of its membership in the Federation. (The strongest state in the Union, standing by itself, is an insignificant power, but as an integral part of the great American Republic, it has a part in shaping the destinies of the world.)

Fourth. Wide advertisement of our various societies and

their objects, with the consequent large increase of membership for all of them. Some of our most useful societies are known only in particular sections of the country, or only in large cities.

Fifth. Opportunity to discuss those needs of our Catholic people who are not yet joined by associations of piety, charity or benevolence.

Sixth. Promotion of the growth and spread of Catholic literature.

Seventh. Refutation that will reach the whole body of the people of misunderstandings and calumnies, dogmatic, historical and inferential, which are so often uttered against the Church.

Eighth. The impregnation of Catholics with horror for the dreadful doctrines of Anarchy, and kindred pernicious errors.

Ninth. Intensification of the spirit of patriotism in the hearts of all our co-religionists.

Tenth. The social, civic and intellectual improvement of the whole Catholic body through the benefits derived by union among ourselves.

Eleventh. The practical demonstration on a large scale to our separated brethren of what the Catholic Church really is, and the elimination from their minds of the bugaboo which they have sometimes mistaken her for.

Twelfth. The gradual eradication of all the old-time unreasonable prejudices against the Church as a body and against Catholics as individuals—prejudices once so strong, and yet not entirely dead, as to have sometimes made our otherwise fair-minded fellow-countrymen allow us to be repressed and even, at least indirectly, deprived us of some of our Constitutional rights.

Surely, these are benefits so desirable that it is worth while to strive to obtain them. This movement belonged to no particular section of the community. It was the entire thought of all. Every Catholic organization that joined the Federation was received with open arms, with brotherly welcome, with absolute respect for its individuality, its autonomy, its vested rights, its acquired privileges and its well-deserved success.

It has frequently been remarked that American Catholics, so practical in their religious duties, and so self-sacrificing in sup-

porting and advancing the interests of the Church, have hitherto exercised slight action in what the Most Rev. Bishop Messmer, in his sermon before the Federation Convention, aptly terms the apostolate of the laity. When all is said about the favorable conditions of the Church in the United States, one question still needs an answer, and it is, how comes it that in a democracy, which is supposed to bring out what is best in the individual citizen, we, as Catholics, appear, at least, to have so little public spirit, and to assert but faintly, if at all, the belief we profess? Why is it that in countries, which some of us are but too ready to look upon as inferior in many respects to our own, Catholic men are not only capable of expressing their views in a manner and style to excite the admiration of their clerical hearers, but fearless and energetic enough to compel the attention and respect of men whose tradition and interest it is to antagonize them in every way? We have, or at least pretend to have, political advantages far superior to theirs.

Have we really such superior advantages over Germany, for instance, or Belgium, or, for that matter, over Spain, or Switzerland? If we have, it only adds to the difficulty of accounting for our failure, as individuals as well as a body, to impress the stamp of our religious faith, and the strength it should impart to our mental and moral character, on the sentiments of our fellow citizens, on the institutions which we, as well as they, originate and maintain, and on the action which quickens our national life? Are we inferior in education to our brethren in the Old World; or, if equal to them, are we, as compared with them, far inferior to those about us? Considering the excellence of Catholic education generally in Europe—even in France this is the chief objection of the present government against it—considering also the disadvantages under which we have had to labor, we may easily admit some inferiority to Catholics abroad without any discredit to ourselves, and without admitting, in spite of certain obvious advantages of theirs, any real superiority on the part of our non-Catholic fellow-citizens.

In the last analysis it is not political or educational or any other disadvantage, which must account for this strange reverse

in the order of things, by which with all our liberty, or, at least, with comparative freedom from untrammelled conditions, which so many regard as liberty, we still lack the public spirit of Catholics in countries which are not democratic like our own. It is idle to say that we have been used to having our priests act for us. If this be true it is not the fault of the priests, but our own. For years the most worthy priests of this land, not merely the men to the manor born, but others quite as patriotic, and often much broader in mind and heart, all, in fact, who have been best acquainted with the needs of its people, have been exhorting and organizing the laity, men and women, young and old, and urging them to take a more active part in the life of the nation in its political, social, intellectual life, in its reforms, enterprises, charities, civil and social functions, literature, art, music, in a word, in all that helps to make the model citizen and extends his influence to the widest circle. In proof of this we need only mention the splendid and effective organization of the laity in our German Catholic societies and in the various national and racial bodies which have been formed and, in great measure, sustained by the co-operation of our priests. Just as in the Catholic Congresses in European countries the bishops and clergy have been the most generous in support of the laity, so likewise the members of our own hierarchy, and our priests as a rule have urged the laity to cultivate a public spirit, and none more than they have rejoiced at every slightest manifestation of it.

FEDERATION AND PUBLIC SPIRIT.

If Catholic laymen in the United States have done but little hitherto towards influencing public opinion and impressing the stamp of their faith on the social life of the nation, it is not, therefore, because of their political or educational disadvantages as compared with their fellow-Catholics in the Old World; nor is it because of any unsought or unwarranted clerical interference. On the contrary, what little influence they have exercised thus far is due, for the most part, to the encouragement received from the prelates and priests of the country, who have always been ready to approve and promote every genuine movement among

the laity as soon as it reached the stage which justified their action in its favor. Witness the zeal with which two of our bishops, the Right Reverend James A. McFaul and Sebastian G. Messmer, have labored to advance and consolidate the movement for the federation of Catholic societies, which is essentially a laymen's movement. Witness, also, the readiness and heartiness with which nearly one-half the members of our hierarchy and hundreds of our prominent clergymen have bidden the movement God-speed, for the simple reason that they recognize in it the very best means of developing in the Catholic laity an active Catholic spirit, a union for the employment of the most effective Catholic agencies in all that can further the moral, social and civil status not of Catholics only, but of every citizen in the land. Our greatest drawback in times past has been that besides, being comparatively few in number, we have been scattered up and down the land, isolated practically from one another as well as from those who are not of our faith. To speak out was like crying in the wilderness, and Catholic societies were, like individual Catholics, units apart. It was all very plausible to bid them take part in movements in common with all our fellow-citizens, irrespective of creed, when, for want of union among themselves, they could not compel a recognition of their rights. It was all very well to say that what was needed to influence or form public opinion was a leading Catholic weekly or daily newspaper. A great newspaper may influence, but not create nor develop, public opinion; it merely helps to form an opinion which is already in process of formation, and to confirm the same by giving it popular and permanent expression. The real editor has to study what is in the mind of his readers much more than they have to study what he writes in his editorial. He has to divine what they are thinking; they have only to recognize in his expression the thoughts they had formed but not expressed. Living apart, often apparently with conflicting interests, with no ready means of communication, a common Catholic sentiment was impossible, and without this a Catholic newspaper, weekly or daily, would have no reason for existence. United, and kept in contact by actual and frequent communica-

tion, it will very soon require several newspapers to give expression to the public Catholic sentiment that will thus be developed; and if we may judge by the excellent work our Catholic weeklies have been doing recently, they will be quite equal to the demand. This union federation has effected in a manner which may seem but natural to us now, but which the future chronicler of this remarkable year in the history of the Church in the United States will record as nothing short of marvellous. Very justly may the President of the Federation write, as he does in the following article: "Since the Columbian Congress no event in the life of the Church in America has had such wide attention or aroused so much interest as the recent Chicago convention of the federated societies."

And he writes this without the slightest boast. Indeed his article is throughout suggestive of the modesty which disposes men to reckon with the difficulties in their way before grappling with them. To him and the laymen who have been associated with him in this great movement, we owe more than we can fairly estimate. To express disappointment with the work done in the convention of delegates for the American Federation of Catholic Societies assembled in Chicago the first week in August, 1902; to ask why they did not accomplish more; to enumerate what they failed to do, is to overlook the fact that they did more for the union of Catholics of every nation and race in the United States than the great conventions in Baltimore in 1889, or at the World's Fair in 1893, even more, in some ways, than the Baltimore Plenary Council in 1884.

The scope and purpose of the Federation has been thus summarized by Mr. Thomas B. Minahan, its first president:

"First, a word on the political side of Federation; this, because politics has been the only, and is, at first blush, a seemingly valid objection to the movement.

"It will be conceded, I think, that legislation, national and state, hostile to Catholic interests is constantly in evidence. Sometimes such legislation, and also executive action, are without intentional hostility. More often, however, they are with malice aforethought. Those who do not clearly see this fact

must live far from Washington, or from state capitals, or belong to the "inclosed" orders. This assertion involves no lack of perception of the general broadness of our government in its relations to all creeds. Because it is our government do we want a Catholic public opinion forceful enough to keep it what the founders intended it to be; an impartial protector of the rights of all religions, with special favor to none.

"It is not the government nor, in the main, the executive officers in state or nation, that are at fault, so much as it is a certain class of ubiquitous, jealous, narrow meddlers, who persist in poisoning the wells of the public mind on the subject of the Catholic Church in America. They are always active. Their work goes on unhindered, save when lamely opposed by some chance individual effort.

"The constant admonition to us in such cases is: "Keep quiet; things might be worse." Our reply in this regard is that things would be very much better if we had fearless, systematic and tactful opposition, backed by the power of more than one-half of the professed church-going people of America, assertive enough to call their souls their own, and forceful enough to take their Church out of the slough of continual apology for its presence in this country.

"How can Federation change existing conditions? Not by noisy declamation against grievances that sometimes have no foundation in fact; not by exaggerated denunciation of executive or legislative bigotry; not by hurling dire threats against this or that political party; in a word, not by blusteringly stultifying ourselves in the eye of a public opinion which, if discreet and tactful methods were taken to win, might be made our stoutest shield. Not by these methods does Federation intend to solve its problems.

"For state and national legislation, and in dealing with those in power, Federation appoints a committee on law. The business of this committee, acting with an executive body and advisory board, is to closely study and watch legislative and executive action involving Catholic interests with the special view of forestalling hostile measures. The work of this committee, whether

it be one appointed by County, State or National Federation, is so hedged about with safeguards that the reasonably conservative can put aside all fears of indiscretion. The work of this committee is not, however, so hampered as to prevent its meeting the full expectations of the prudently aggressive. The Federation's work along this line, once the movement is crystalized into a thorough, disciplined organization, will be felt rather than proclaimed. The living fact of a thoroughly organized body, with a membership of a million or more, need not be proclaimed from the housetops. Its existence alone will bespeak its influence.

"Further than in the manner here outlined, Federation has no interest in politics or party candidates. Its membership is of all parties. It expressly forbids the endorsement of any candidate. Partisan politics cannot be even discussed in any of its gatherings. We can unhesitatingly declare that Federation will always set its face firmly against the danger or disgrace of mingling mere politics with a judicious, necessary and most effective defence of the best interests of our Church.

"Federation, we believe, can be trusted, too, not only to devise lines of action, but to make fewer mistakes than mere individual effort along the same lines. Many instances might be cited of such ill-advised individual action as makes us hope for some means to defend us from our friends, no matter how eminent or obscure they happen to be.

"A condition arises in some locality. A tramp vilifier comes into a community and by calumny, abuse, and indecency, makes an effective bid for newspaper notice. Unfortunately the daily press too often weighs its fearlessness and manliness in the scales against dollars and cents, and cravenly suffers itself to be used, when common decency would counsel at least silence. But let the combined action of thousands in the city, or hundreds in the town openly put their patronage with the newspaper that will make common cause with them and vindicate the constitutional right of religious belief and practice free from public slander, and it will not take long to make newspaper managers realize that cowardice in the public press will not pay. The cash-

drawer is a tender nerve of modern journalism; let a powerful public opinion press that, and you have the open sesame to editorial policies. In other words, Catholic unity alone can enforce a hearing that will be respectful, and thus find a voice in the forum of every community, large or small. No matter what the number of Catholic societies, as long as they are mere broken fragments instead of links in one grand chain, as long as they fail to recognize the power of "All for each, and each for all," just so long must they expect to remain an unrecognized quantity in the problem of how to fairly and properly create and enforce a Catholic public opinion with weight enough to be respected.

"One needs but little reflection to realize that if Federation were even partially organized on the magnificent scale it aims at, if it were in position to take up and successfully carry out one-tenth of its purposes, then opportunities and occasions by the score would await it. There are projects to its hand whose practical accomplishment would easily win the recognition and esteem of all true Americans, and largely contribute to effectually destroy that mistrust which more than a hundred years of open and insidious defamation has succeeded in planting in the American Protestant mind.

"In the last analysis a most important mission of Federation is to secure the layman's part in helping to make this country Catholic. Nor is such hope an idle dream. To even superficial observers and thinkers Protestantism has not satisfied, and cannot resist the stern, searching logic of American thought. Infidelity, agnosticism, or absolute indifference, is already digging the grave of Protestantism in the United States.

"The vital, the great work, then, of Federation, is to build up Catholicity into a living, controlling force in the moral, social and intellectual activities energizing and throbbing at the heart of this restless American age. Federation must forge to the front as a leader in that kind of endeavor which not only compels respect but also begets confidence and wins esteem. Its best energy, its highest ideals, should find expression in labors inviting and sure to receive the approval and even co-operation

of all Americans—labors that will make for nobler manhood among men and therefore better citizenship for the Republic. There are more than ample opportunities about us for the work of Federation. Masterful direction and successful accomplishment by this body will make Catholicity in this country what the incomparable Leo XIII has made the Church in the world at large—a factor of commanding influence instead of a timid, shrinking apologist for its very existence. Such a position achieved, misunderstanding will clear away, the tongue of slander will be hushed in the silence of shame, and Catholicity will take its proper place in the hearts and minds of the people, a place which Protestantism cannot fill.

“Some of the great Catholic journals have already recognized the immense possibilities of Federation as a powerful factor in removing what in American life has proved a great drawback to a closer union—the barriers of nationality. We all despise the man ashamed of his race. But we sometimes carry racial pride so far into our American life that it spurs us to retaliation; and we become indignant at hearing men removed no further than ourselves from the immigrant ship prating about the “foreign element.” Federation is the most effectual means to knit more closely together men of different races—especially those of German and Irish blood. Time was when racial methods, manners and customs were so radically different, that congenial association seemed an impossibility. But a great change has been wrought. Former conditions are so modified now that only the opportunities of Federation on a large scale are wanting to blend and harmonize the men of different bloods. The practical effect of such a union upon American Catholic life and its resulting influence upon all our communities mean more than we probably comprehend.

“Aside from the union of societies, as such, there is still another important phase of the subject. Take any city, large or small; let the number of its Catholic societies be as great as it may—can you name one place where the just criticism will not apply that there is no Catholic sentiment, no Catholic public opinion, no Catholic social life, to speak of, representing these societies.

What should hinder Federation, at least once or twice a year, bringing all these elements together in social contact so that they might at least become better acquainted for a common cause? The result of such getting together could not do other than make for the betterment of the interests of Catholics, and by thus gradually forming a Catholic sentiment and public opinion, rear a tower of strength for the protection of Church interests. The idea does not at all necessarily involve a clanishness that would be un-American. It is undoubtedly true that the more closely Catholics and Protestants are engaged in business, social and professional life, the more they learn to understand one another to the end of destroying the barriers of bigotry. This fact is not, however, in conflict with the idea, as things practically are about us, of Catholics on proper occasions getting closer together in that social acquaintance and intercourse which would be certain to make them a power in every community.

“There have been those who feel indifferent or even hostile to Federation, under the mistaken impression that it may in some way interfere with or lessen the influence of some separate society. The existence and practical working of Federation, in either its aims or methods, will have no effect whatever upon the objects or absolute autonomy of individual societies. Each society will hold the tenor of its way and pursue its separate work as though Federation were never thought of. Federation organizations in city, county and state will not encroach upon local and district societies, but simply serve as a common bond of unity, leaving all free and autonomous. Whatever Federation may achieve will be equally shared in by all alike. Its work will necessarily be directed toward the general good and advancement of the common interests of all.

“If the great national organizations were to enter Federation permanently by a representation of their national officers, or other delegates, there would be serious danger of such emulation for direction and control as might beget those jealousies and contentions for supremacy inherent in the combination of separate and distinct dependencies. The plan of organization contemplated for Federation avoids this danger. Further it can suc-

ceed in blending nationalities without at all interfering with those societies, which may still cling to distinct national tendencies. The use of a common language in Federation assemblies, where all nationalities mingle, does not interfere with predilections for separate national customs, languages or tendencies in any component society. The American idea in this plan encourages the blending and unison of all nationalities without seeking to antagonize their cherished customs, to erase the proud and tender memories, or the deathless traditions of any. This method of organization secures, too, to County and State Federations control of their own local affairs and backs them with the power of the national organization."

The influence of the Federation will be far-reaching and will have great effect on the trend of Catholic thought and action in the future. Being a union of all the most important societies in the United States, it is intended to reflect the thought and voice the sentiments of Catholics the country over.

It is important, too, in that its work must have a result that will be most beneficial, because its members are laymen, men who are in the world, working, coming every day in contact with men of all creeds, and of no creeds at all; and in consequence the influence they are able to exert is not confined to any one class, but extends out into every profession, business, and other part of common life. The members are of the active, living class, the class that is interested in every social and moral movement, not because it is a movement that has only abstract attractions for them, but because they themselves will be benefited or affected.

There is another noteworthy peculiarity about the Catholic Federation that marks it off from all other purely moral as well as religious organizations. For the members of the Federation do not represent a single nationality, but like the church to which they belong they represent a spirit as cosmopolitan as is the church itself. The majorities of societies are as a rule distinctive, that is they represent in a distinctive way the peculiarities of a certain class of individuals. And they must. For a society to succeed must be made up, usually, of men who are devoted to the attainment of some single object.

The International Catholic Truth Society.

By JEREMIAH C. CURTIN.

SOME one has said that we need an apostolate of the laity, under the inspiration and guidance, of course, of the Church. No truer words could be uttered. The propagation of truth, the confutation of error, the promotion of Catholic interests must not be left to the clergy alone. They need the strong, loyal arm of the laity.

The vigorous life and healthy growth of religion depend upon the earnest co-operation of laity and clergy. It is doubtful whether the laity here have hitherto exercised their full duty, rights and privileges in the great work of spreading the Gospel and defending and extending the Church. Their attitude, while not indifferent, seemed to imply that they never viewed this work in the light of a duty. But latterly a great change has come over them; so that, whereas we had only luke-warmness and timidity in the past, we have now a large body of earnest, intelligent men and women, zealous for the best interests of the Church, and active missionaries within the circle of their influence. They accomplish a work which could not be performed by priest or bishop; they come into daily contact with non-Catholic people, who, if converted at all, must be guided to the true fold by lay teaching and lay example. They enjoy the confidence of non-Catholic neighbors—a confidence which priest or bishop, by reason of the aloofness of their office, does not share. And hence their part in the upbuilding of the Catholic Church in America is both serious and large.

Touching a kindred subject, his Eminence Cardinal Gibbons says; "There is one fact which is overlooked or rarely

mentioned, and that is, the conspicuous part that was taken by learned laymen in defence of the Christian religion in the primitive days of the Church. I might mention among others Justin Martyr, St. Prosper, Arnobius, Lactantius, called the Christian Cicero, Origen and Jerome. Some of these learned men had written eloquent apologies before they were raised to the priesthood. The others remained laymen all their lives. In later years Sir Thomas More, in England, Montalembert, Châteaubriand and the Count de Maistre, in France, and Brownson in the United States, have abundantly shown how well the Christian religion may be vindicated by the pen of laymen.

Thank God, there are not a few laymen in our country to-day, who are aiding the cause of religion and morality by their voice and by their pen. If the Apostles, with all their piety, zeal and grace, could not have accomplished what they did without the aid of the primitive Christians, how can we ministers of the Gospel, who cannot lay claim to their piety or zeal or grace—how can we hope to spread the light of the Gospel without the co-operation of the laity? Wherever this co-operation is found the church is sure to flourish."

It is but fair to say that Catholic laymen are recognizing this opportunity; the large numbers enrolled in the various Catholic societies furnish ample evidence that they are organizing for the welfare of the Church, and the interests of religion. This has been, perhaps, in no wise more markedly evidenced than in the establishment of the International Catholic Truth Society and its affiliated branches.

On the evening of March 22, 1899, at 225 Sixth Avenue, Brooklyn, New York City, the Rev. William F. McGinnis, D. D., called together a few gentlemen to discuss the wisdom of forming a Truth Society for the purpose of diffusing a knowledge of the Catholic Church, and of refuting the unjust attacks of her adversaries. The approval of the Right Reverend Charles E. McDonnell, D.D., Bishop of Brooklyn, having been secured, the Society was formally organized April 14, 1899, under the title "Metropolitan Truth Society." Communications were sent to the members of the hierarchy explaining the full scope

of the Society, and the methods which were to be followed. The replies received from this source convinced the organizers that the Society was destined to meet an urgent need, and to accomplish much in the cause of our holy religion.

Having received the indorsement and promise of co-operation from a large number of the hierarchy, stimulated by the warm welcome extended by many of the ablest laymen in the country, and encouraged by the blessing of His Holiness Leo XIII, the Society filed letters of incorporation on April 24, 1900, at the office of the Secretary of State in Albany, N. Y., under the title "THE INTERNATIONAL CATHOLIC TRUTH SOCIETY."

The original name was changed at the instigation of some members in Canada, who justly claimed that the term "international" was more expressive of the real nature of the society.

The particular objects for which it is formed are: To answer inquiries of persons seeking information concerning the doctrines of the Catholic Church; to supply Catholic literature gratis to Catholics and non-Catholics who make request for the same; to correct erroneous and misleading statements in reference to Catholic doctrine and morals; to refute calumnies against the Catholic religion; to secure the publication of articles promoting a knowledge of Catholic affairs; to stimulate a desire for higher education among the Catholic laity, by printing and distributing lists of Catholic books, and otherwise to encourage the circulation and reading of standard Catholic literature, and to generally assist in the dissemination of Catholic truth, and perform other educational and missionary work.

Its principal office is located in Brooklyn, New York City, and the United States and Canada comprise the chief field of its operations. Local committees may be formed in various places, which will co-operate with, and serve to increase the efficiency of the central society.

The far-reaching aims and practical, original methods of the International Catholic Truth Society have commended themselves to a large number of the ablest minds in the Catholic Church, who recognize the need and value of an organization with such an efficient and widespread membership, whose central

bureau is becoming a sort of "clearing house" of Catholic ideas, issues, information, etc. Careful observers of the status of Catholicity in this country have not failed to recognize that one constant element of failure all along the line is to be found in the isolated, desultory, local character of Catholic action. Thus, an unjust, poisonous book will, after much labor, be ousted from the schools of a particular town; how much more profitable to refer the matter to the I. C. T. S., and thereby bring to bear upon the publishers such pressure as will result in amending the book for the whole country?

The number, persistency and variety of attacks upon the Church in newspapers, magazines, text books, historical works, etc., and the apparent futility of adequately opposing such insidious warfare have been the source of much regret in the past. Calumnies of the most malignant type, circulated through the multifarious channels of an all-pervasive press, have sown the seeds of bigotry and hostility in a soil not naturally adapted to such growths. Ephemeral and unorganized attempts have been made at times to stem this tide, but it has always been realized that nothing effective would be accomplished until a thorough organization was established. Such organization the International Catholic Truth Society has sought to realize. Having in its active membership specialists in various departments of learning, it is peculiarly fitted to undertake the detailed refutation of attacks, and the correction of mistakes affecting Catholic doctrine and interests. As a rule, the public press of the country is willing to print corrections when sent in by men of recognized ability. Many articles of this nature are contributed to the current press by members of the society.

Of course, no intelligent Catholic will for a moment underestimate the power of the Catholic press, the importance of the field it fills or the value of the results it has obtained. But not one, on the other hand, can deny that its field of usefulness is circumscribed by well-defined limits, beyond which it has little or no influence. What does the public at large know about the Catholic press? How many non-Catholics ever read a Catholic journal? The exceptions are only sufficient to prove the rule.

With many, alas ! the very name " Catholic " is enough to arouse prejudice, and thwart the good that is intended. We are forced to admit, therefore, that when the mountain will not come to the prophet the prophet must go to the mountain.

Hence, the feature of the work proposed by the International Catholic Truth Society—to have recourse to the columns of the secular rather than the Catholic press. Misstatements, slanders and libels against Catholic truth do not appear in Catholic papers, hence that is hardly the place to correct them. Moreover, the value of a correction often depends largely on the promptness with which truth is sent traveling on the heels of error. This promptness can never be secured in the columns of our Catholic weeklies. The damage is done in the secular dailies, and they are the ones that must repair it. Nor is this in reality an unreasonable demand to make of the secular press. Newspaper editors do not, as a rule, wilfully or knowingly slander or libel their readers. They aim to give the news impartially and correctly. Now, the statistics furnished even by our adversaries show conclusively that Catholicity to-day is numerically the representative religion of the principal cities and towns in the land, as, indeed, it is of the United States at large and the entire western hemisphere, including North and South America. Notwithstanding its heavy losses, owing to causes that no longer exist, Catholicism has steadily progressed till it is to-day the banner religion of America. It is not surprising, therefore, that there should be an increasing demand for reliable information concerning it. Again, it is admitted that much of the best newspaper work in the land is done by Catholics. Surely, then, American Catholics would be false to their country if, knowing the truths that must be of such vital importance to it, they do not reveal the knowledge they possess. When pagan Rome built her magnificent highways she supposed it was for her legions to carry her eagles to the ends of the earth ; but in reality it was to enable the apostles to carry the cross beyond the eagles. So to-day, when the miracles of science are annihilating time and space, men imagine it is only to increase their material progress, but in reality it is to serve God's purpose in

spreading the knowledge of the true religion in which all were to be saved. The means are at hand, the opportunity offers, and the International Catholic Truth Society has surely a magnificent mission to accomplish.

A department of the Society's work that has awakened much interest is the Foreign Correspondence Bureau, organized for the purpose of providing reliable news concerning the Church in distant countries. Weekly letters received from members located at important centres give authoritative information regarding the contemporary relations of Church and State, and comment upon subjects of timely interest. These letters appear regularly in the Catholic press from New York to California, and are reproduced to some extent in the secular papers. The result is that very interesting Catholic affairs are placed in a new and authentic light before a large portion of the American public.

The Society now has reliable personal sources of information in Canada, Cuba, South America, England, Italy, Belgium, Holland, France, Egypt, Scandinavia, India, and other countries.

The Society has also at its disposal a cipher code which will be placed in the hands of members for the facilitation of telegraph and cable messages. Frequently the necessity arises for prompt inter-communication, the mails being unadapted for certain urgent contingencies, and this use of the code serves to supply former deficiencies in this respect. A false report emanating from Rome or some other distant place, often does irremediable harm before its denial, received through the mails, can be used against it. By means of the cable code this fatal delay may be obviated.

Through the kind offices of Cardinal Rampolla, Papal Secretary of State, September, 1901, the Society was accorded the privilege of a representative at the Vatican, an authorized and competent person, who would be in a position to give an authentic denial, explanation or qualification of untrue or misleading statements cabled from Rome to the secular press in the United States.

The remailing department, which supplies Catholic magazines, newspapers, books, pamphlets, etc., to poor families and to per-

sons living in distant places has awakened perhaps a wider variety of interest than any other phase of the Society's work. In spite of the quantity and cheapness of printed matter which is the special characteristic of the period, there remains a surprisingly large portion of the population whom circumstances deprive absolutely of reading material. There are hundreds of Catholic families, isolated in far-off regions, who do not see a priest twice in a year, and to such as these a Catholic periodical regularly sent would probably have the result of preserving their faith. Only those who have visited remote districts can appreciate the avidity with which reading matter is received in such benighted places, and the moral effect accomplished by scattering the good seed of Catholic reading over such ground cannot be estimated.

The method followed in this work is simple. Through its ramifications the Society is enabled to learn where the need of literature is most pressing and where it will do the most good. Members living in remote places are invited to send to the headquarters in Brooklyn names of those who would appreciate a magazine or paper sent to their address regularly. These names are forwarded to persons subscribing for such magazines and papers, the subscribers pledging themselves to re-mail the literature when they have finished with it. In this way the influence of good reading matter, hitherto carelessly discarded, is doubled and tripled. This work of the Society has been gratefully welcomed by many bishops and priests living in the Southern and Western States.

As there is practically no expense involved, and the labor of re-mailing a paper is so slight, there would seem to be no reason why thousands of homes should not be gladdened and helped by this phase of the Society's work. Moreover, priests engaged in giving missions to non-Catholics will find this plan an effective supplement to their work. When the visiting missionary, having done noble work in a locality where there is no resident priest, is about to leave those who have gotten an insight into Catholic doctrine, his work will be strengthened and made more permanent by forwarding to the Society the names of those non-Catholics who will be pleased to increase their knowledge of the Church.

The friends of honesty in literature have reason to approve the efforts which have been successfully made by the Society with a view of discouraging gross perversions of history in text-books intended for the young, and for the training of teachers. Many of the text-books in the public and high schools contain statements and inferences which are directly calculated and designed to weaken the faith of Catholic pupils, and to lessen their reverence for ideals which are the dearest part of their inheritance. The use of works, thus polluted, is a manifest wrong to such pupils, and it has been the object of the Society to bring such matters to the attention of the authorities and to obtain the proper redress. Histories of education especially offend in this manner.

Much quiet work has also been done by the members and friends of the Society in the matter of calling the attention of publishers to flagrant errors and misrepresentations in historical and educational works, and books of reference. In such cases, courteous attention is usually extended, and the corrections, where shown to be reasonable, are willingly made. It may be added that the only reason such books have been tolerated in the past is that Catholics have neglected to protest against them.

The work of the Society in popularizing Catholic authors of standard merit has also met with marked favor. Students in the rich fields of current thought have been struck with what would seem to be the systematic neglect in the libraries of this country, of the great contributions which Catholic scholars in Europe are making to contemporary literature. Writers like Wiseman, Gasquet, Alliès, Brunetiere, De Vogüe and a host of others of similar reputation have been persistently ignored, while sedulous care is bestowed upon meretricious writers whose shallowness is, as a rule, the passport to popular success. Pages could be filled with a bare list of the names of eminent writers of Catholic Europe of whose existence the reading public of America is absolutely ignorant.

Students with a taste for scientific or religious historical reading have ready access to an alluring feast of the infidelistic literature of the age, but are forced to subsist on the mere crumbs

that fall from the table of orthodox learning. It is the frequent comment of men who have drunk at the fountain of learning in Italy, Germany and France, that hosts of honest and inquiring minds in this country are lost to the church through lack of opportunity to read the other side in serious controversy.

What will be instantly admitted by those who keep abreast of the present remarkable age of the exploitation of specialized learning, is the striking fact,—that never in the history of letters has there been such a general awakening of the public to the value of learning and education, and never before has the hitherto forbidden fruit of the tree of knowledge been scattered broadcast with so lavish a hand. Public libraries, multiplied by the lavish beneficence of private individuals, have placed the heaped-up intellectual treasures of the ages at the cheap behest of all, and works which a generation ago were at the command of the rich only, are now common property. This socialization in the realm of literature, effected by the great and beneficent system of modern public libraries, has, needless to remark, given a wonderful impetus to the general taste for knowledge, and it is much to be regretted that Catholic scholarship has not asserted its rights in the new republic of letters thus constituted. That it has not successfully done so is an undoubted and generally admitted fact. If anyone doubts this assertion let him but glance over the list of works of standard repute compiled by the International Catholic Truth Society, and consider the number of authors of the first eminence and of European reputation who are denied a place upon the shelves of American public libraries.

What is sadly to be deplored and what the society ventures the hope of remedying in some degree, is the neglect which characterizes nearly all the popular libraries with regard to the domain of Catholic apologetics. It is certainly not too much to expect that the civic authorities will give some heed to the good old motto, "*Audi alteram partem*," in the constitution of their book lists. Laying aside altogether the question of right, such a policy would be productive of great benefit even to non-Catholic students, who are now shut out from whole vistas of contemporary literature, and to whom a more liberal policy of library

selection would open new worlds of interesting philosophical speculation. The library work of the Society is now systematized, so that a complete classified list of all standard English Catholic literature may be obtained.

Thousands of printed library lists, prepared with the greatest care, have been distributed with a view of encouraging and stimulating a taste for valuable reading. These lists have not been scattered indiscriminately. They have been distributed among the members of the Society, regular and associate, among cultured Catholics, journalists, teachers, writers, lawyers, physicians and professional men in general, and in fields where results seem most promising and immediate. The intention is that those who receive these lists will interest public librarians in such works of sterling merit as have been overlooked in their collections, in order that they may add to their shelves books for which there is a demonstrated demand.

To facilitate such effort library report blanks, containing the number of the book applied for, the list number, the date of application, name of applicant, and result of application are distributed throughout the country. These blanks, filled out with data obtained at the various libraries, are returned to the central headquarters in Brooklyn. The summarized statements of what are clearly shown to be legitimate demands for certain works are then referred to the library authorities in different cities. In the majority of cases these authorities accede to the demands.

Inasmuch as our public libraries are founded and maintained by the proceeds of municipal and state taxation, to which Catholics contribute their share, it is but just and proper that they should strenuously insist that such libraries should contain a share of good Catholic works. This injustice in most cases, is due to the ignorance of the librarians, not to any ill-will or prejudice. They simply do not know that such books exist. To rectify this defect is one of the chief objects of the society: and it is pleasing to note as stated that most of the public libraries have shown a willingness to meet the requests of Catholic patrons for standard Catholic works.

In addition to the general work of supplying literature, with

BRIEF SURVEY OF THE CHURCH IN AMERICA.

BY RICHARD H. CLARKE, LL.D.,

AUTHOR OF "THE LIVES OF THE DECEASED BISHOPS OF THE CATHOLIC CHURCH IN THE UNITED STATES,"
"THE ILLUSTRATED HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES," ETC., ETC.

Now let us mark and contrast the progress of the Catholic population of the United States, and compare it at various periods, from the year of the Declaration of American Independence, 1776, to the year of 1893. It is estimated from data certainly below the truth, that the Catholic population of the whole United States in 1776 was 25,000, which was equal to one one-hundred-and-twentieth (1-120) of the entire population of the whole country. In 1790, when the first Catholic Episcopal See was erected and Bishop consecrated, the Catholic population of the country was 30,000 (more probably 32,000), equivalent to one one-hundred-and-seventh (1-107) of the population of the United States. In 1800 the Catholics had 100,000, which was equal to one fifty-third (1-53) of the whole population. In 1810 we had 150,000, which was equal to one forty-eighth (1-48) of the whole population. In 1820 we had 300,000, which was then equal to one thirty-second part (1-32) of the whole. In 1830 we had 600,000 Catholics in the United States, which was equal to one twenty-first part (1-21) of the whole. In 1840 we had 1,500,000 Catholics, which was equal to one-eleventh (1-11) of the whole. In 1850 we had 3,500,000, equivalent to one-seventh (1-7) of the whole. In 1860 we had 4,500,000, which was equal to one seventh (1-7) of the whole. In 1878 there were 7,000,000 Catholics in the United States, which was equal to one-sixth (1-6) of the whole. In 1890 the official census showed the entire pop-

ulation of the United States to be 62,885,548, while the Catholic population was estimated at 12,000,000, or one-fifth-and-a-half (1-5½). One of our Bishops estimated the Catholic population then at 14,000,000.

It will thus be observed that while time progressed and our population increased, the ratio or speed of increase itself was wonderfully increased. Also the increase of the Catholic population was very much greater than the marvelous increase in the general population of the United States. In 1789, the year before Bishop Carroll was consecrated, the entire number of priests in the United States only reached thirty; but in 1893 the number was about 9,000, and there were about 1,750 young Levites preparing for the American Catholic priesthood and for the missions of the United States. Contrasts like these cannot be witnessed in our century in the religious and ecclesiastical history of any other country in Christendom!

But the Catholic Church and her children feel that the right of discovery and of conquest has made the spiritual kingdom of the Lord in America a part of her inheritance, the birthright of the Catholic nations of the Old World and of Christendom, in a spiritual sense; because it was they who first planted the Christian vineyard in this New World, after having discovered it, and brought it up to the light of the universe and before the eyes of the civilized world. Columbus, the brave and gallant Admiral, who discovered America, was a devoted son of the Catholic Church. In fact, on the 13th day of October, 1492, when Columbus and his officers and crews first saw land in the Western Hemisphere, and landed upon it, chanting Catholic Litanies and planting the Christian Cross which their Catholic ancestors had found and erected above the Crescent and all other false or human standards, the Christian Church was united and at peace—there was but one fold then, and there were no Christian sects to share with the Catholics the honor and the glory of discovering America. Columbus was a Catholic of the mediæval standard; his faith was sublime, his piety tender, his zeal unbounded, his obedience to Mother Church was childlike, his loyalty was heroic. He was a Catholic of the chivalrous mould—for he was a true and veritable Crusader. He planned a new Crusade for the recovery of

Jerusalem, the Holy Sepulchre, from the hands of the **Mohammedans**, in life enjoining his son that fifty thousand infantry and six thousand cavalry be sent on the Columbian Crusade, at his expense, equipped and maintained out of revenues he should receive from his vice-regal estates and income from the New World he had discovered, and he provided for it in his will.* He was a daily attendant at mass while on land, and at sea he chanted matins, lauds and vespers on the deck of his ship. He observed all the festivals and fasts of the Church. He believed in and practiced penances, pilgrimages, vows, votive offerings, and monastic and mediæval devotions. He was a loyal follower and vassal of the Holy See. When he had discovered a New World, he submitted the partition of it between Spain and Portugal to Pope Alexander VI., and assisted with his counsels the drawing, from pole to pole, of that famous Papal Line of Demarkation which separated the East from the West, and partitioned the earth in two.

It was Christopher Columbus who brought the first Christian missionaries, twelve apostolic men, Religious monks, from Spain, on his second voyage, to evangelize the Indians of the new world. He erected the first Christian shrine for the celebration of the Christian mysteries in the new world. He built the first Christian church in the city of San Domingo, the first erected and consecrated in the Western Hemisphere. In his will he provided for the erection of a memorial chapel in the Royal Vega of Hispaniola, where he intended that perpetual masses should be offered for the souls of himself and his descendants. In his private quarters, and publicly in the streets of Seville and other Spanish cities, after he was the discoverer of the new world, he wore the coarse brown habit and girdle of the Franciscan monks. He died in the arms, and amidst the mortuary prayers and litanies, of the Franciscans, who alone of ecclesiastics attended his last moments, and he was buried in the vaults of their convent at Valladolid.

Such was the religious character, such the Catholic faith and devotion, of the man who broke the boundaries of the known earth, and revealed a new world to mankind, a new Christendom for the Church. His Catholic mantle fell upon the Catholic shoul-

* Will of Columbus, Irving's "Life of Columbus," Vol. III., p. 450.

ders of a succession of Catholic discoverers and conquerors, and the whole continent was Catholic. It is not necessary here to do more in illustration of the Catholic origin of America as a Christian and civilized land, discovered, explored, and evangelized by Catholic discoverers, explorers, and missionaries, than to merely mention Ponce de Leon, accompanied by Catholic priests and monks, in Florida, in 1521, only fifteen years after the death of Columbus; Vasquez de Ayllon, accompanied by Dominican friars, in Maryland and Virginia, in 1526; Narvaez and De Soto, in Florida, the former in 1526-1536, the latter in 1539-1542; Father Mark, the Franciscan missionary, in New Mexico, in 1595; Balboa, discovering the Pacific Ocean in 1513; Garay, discovering the Gulf of Mexico in 1524; De Vaca, crossing and traversing the continent in 1532; Cartier, discovering Canada in 1534; Cortes in Mexico in 1519. And so the long list could be followed up with the Cabots discovering our New England in 1498, and carrying with them priests from Bristol, England, who said mass on those shores; of Champlain, in the North, discovering Penobscot Bay in 1604, Lake Champlain in 1609, and Lake Ontario in 1615; of De La Salle at the Delta of the Mississippi and in Texas; of Marquette and Jolliet on the Great River, the Father of Waters; the Jesuits in Northern New York, when, in the Mohawk Valley, they sealed their heroism with their blood, inspiring in the present generation of Catholics the zeal to erect near the very spot where Father Isaac Jogues was martyred, a memorial shrine in his honor; Catholic missionaries, too, in Maine, among the Illinois, the Iroquois, and among the fierce Indian tribes of Mississippi, Missouri, Alabama, and Louisiana. Thus truly may it be said that the work of Christopher Columbus was followed with courage, self-sacrifice, heroism, ability, and success, until now we have a continent teeming with industrious and free populations, an empire of Republics crowned with Christian civilization, the arts and sciences, enlightened civil government, religious liberty, and with all the progressive improvements of peace and of war.

Not only have Catholics, through their early discoverers, explorers, conquerors, statesmen, legislators, and heroes, founded thus the Christian empires and nations of the new world, but they have also done a conspicuous part, and contributed a sub-

stantial share towards the establishment of American Liberty, the founding of the American States and the Republic of the Union, the creation of our incomparable Constitution, the establishment of our colleges and institutions of learning, the development of agricultural and mechanical industries, the leadership of our legislative halls and councils, and the protection and defense of American institutions, the Union and the Republican form of Government. In our Revolutionary War there were no purer and more enthusiastic patriots than our first Catholic Bishop, the Most Rev. John Carroll, Archbishop of Baltimore; than Charles Carroll of Carrollton, Daniel Carroll, General Stephen Moylan, James Fitzsimmons, Commodore Barry, the founder of the American Navy. What, too, shall be said of the invaluable services rendered to the cause of American Independence by the patriot priest of the American Revolution, in the West, the Rev. Peter Gibault, who blessed the regiments as they marched to join the Revolutionary Army of the Northwest, and who won the Western Indians to our cause; and without whose patriotic efforts, it has been said, the great Northwest would have been lost to the American Union?

So, too, in the War of 1812, the rank and file of the American Army were filled with Catholic officers and soldiers, as was also the case with the war for the Union, in which such names as Sheridan, Shields, Meagher, Rosecranz, and hosts of others illustrate their bravery, their skill, and their victories. Nor can we omit to allude to that patriot Catholic Archbishop, the Most Rev. John Hughes, of New York, who, in the gloomiest period of the war for the Union, was called upon by the national administration to accept a mission of peace to Europe, and who, by his personal character and influence, and by his skilful and able diplomacy, kept France and Spain neutral in the struggle, and thus shortened the bloody strife of civil war.

It is such pregnant causes, such historic records, and such home-arguments that have made American Catholic citizens feel at home in this great Republic. But there is one other service which the Catholics of America have in past and colonial times rendered to the universal cause of human liberty, and especially to the constitutional freedom of American institutions, which has

made them feel that they have a pre-eminent right to share the glories and the benefits of American liberty and free government. The early colonial settlements in America were strongly and strangely influenced, to a considerable extent, by religious and ecclesiastical considerations and motives; of which four signal instances are to be found and studied in the cases of the Puritans of New England, the Episcopalians in Virginia, the Quakers in Pennsylvania, and the Catholics in Maryland. But it was the Catholics in Maryland, landing and planting the cross at St. Mary's in 1634, who were the first, and at that time the only colony in America that proclaimed religious liberty to all Christian sects within its territories. Thus, while churchmen and Catholics were persecuted in New England, and Puritans and Catholics were driven out of Virginia, the Episcopalian, the Puritan, the Quaker, and all Christians were welcomed to Maryland and to the enjoyment of perfect civil and religious liberty. Yet, afterwards, when the Prince of Orange triumphed over the Second James in England, and the Protestant Revolution overturned the Catholic ascendancy in Maryland, Catholics became persecuted in the very land which they made "The Land of the Sanctuary" for all, and some, even, left the home of their ancestors to find a sanctuary, where they could enjoy religious liberty, among the Quakers of Pennsylvania, under the mild and just sway of William Penn. But the Toleration Act, which the Maryland Catholics enacted into a solemn law in 1649, bore its fruits in 1776 and 1789 and 1790; and it is bearing fruit to-day and forever, for it was substantially incorporated in the Constitution of the United States. Well then may American Catholics feel that they form an integral part of the American people and nation, of the current national life of the American people, and of its future hopes, duties, aspirations, and triumphs. For their proud history in the past and their patriotism and loyalty in the present entitle them to it.

In the history of the Church in the United States we find an imposing array of learned, dignified, and able prelates, constituting *the Hierarchy of the Catholic Church in the United States*. These eminent Archbishops and Bishops have in truth been from the beginning to the present day the Defenders of the Catholic

faith in America; and hence no truer or more appropriate title for the book could have been chosen than *The Defenders of Our Faith*. All of these illustrious Prelates have been in their respective dioceses and in their times, and to a greater or lesser degree, defenders of the faith; but yet many of them have been, either from time, opportunity, eminent ability, the special occasions presented, or from the attacks made upon the Catholic faith in their dioceses or upon themselves as representatives of the Church, pre-eminent Defenders of Our Faith, and some of these I will briefly notice.

For scarcely had the first of American Catholic Bishops, the Most Rev. John Carroll, *first Bishop* and afterwards *first Archbishop* of Baltimore and of the United States, been consecrated, when an anonymous writer in Baltimore published a letter severely calling him to task for using the ordinary signature of Catholic bishops, for he had just issued his first pastoral letter to his flock, to which he signed his name "John, Bishop of Baltimore." Bishop Carroll immediately replied through the press defending his right to do so and the custom in such cases, besides the arguments based on reason, law, and the custom of all nations; he showed from ecclesiastical history that such was the custom of the Bishops of the early Church, even in the Roman Empire, and in ancient Asia and Africa, and that he was only following the venerable example of such illustrious Bishops in the ancient Church as *Clement, Bishop of Rome; Ignatius, Bishop of Antioch; Alexander, Bishop of Alexandria*, and others of equal fame and glory in the Christian Church. Besides, Archbishop Carroll was the first to wear and officiate in the vesture and insignia of the episcopacy, and he wore them with dignity, humility, and self-respect. And being the first Bishop, he was the first herald and defender, and was called by his own flock and by posterity *the Patriarch of Catholicity in America*.

Next in the Hierarchy follow a long line of Bishops, such as Bishops Neale of Baltimore, Flaget of Kentucky, Connolly of New York, Maréchal and Whitfield of Baltimore, David of Kentucky, Fenwick of Cincinnati and Fenwick of Boston, Portier of Mobile, Bruté of Indiana, Blanc of New Orleans, Loras of Iowa, Miles of Tennessee, Chanche of Mississippi, Lefevre of Michigan,

Odin of Louisiana, Quarter of Illinois, Byrne of Arkansas, Reynolds of South Carolina, Fitzpatrick of Boston, Timon of Buffalo, Bazin of Indiana, Van de Velde of Mississippi, O'Reilly of Connecticut, England of South Carolina, Cretin of Minnesota, Carrell of Kentucky, Young of Pennsylvania, Smyth of Iowa, Barry of South Carolina, Luers of Indiana, Lavielle of Kentucky, Verot of Georgia and Florida, Whelan of West Virginia, McFarland and Galberry of Connecticut, Bacon of Maine, Hendricken of Rhode Island, Foley and Baltes of Illinois, Rappe and Rosecrans of Ohio, Toebbe of Pennsylvania, Hailandiere and St. Palais of Indiana, Leray of Louisiana, Quinlan and Manucy of Alabama, Martin of Louisiana, Pellicer of Texas, Shanahan and Domenec of Pennsylvania, Mullen of Iowa, O'Gorman of Nebraska, and Amat and Alemany of California, who were examples of religion, piety, humility, faithful services and undeviating perseverance in the struggle of a Christian life. They made the best defense of Catholic Faith by showing what fruits it bears, the fruits of good example. Some of them, like Bruté, were also men of great learning; others, like Odin, were great missionaries, and others were pioneers, first Bishops on our northern, southern, and western frontiers.

Bishop Cheverus, of Boston, who was afterwards called to France and created a Cardinal, was also a man of superior attainments, social culture united with zeal and humility, and a courtly apostle to tone down the robust character of the Puritan. Bishop Egan, of Philadelphia, was brave, though yielding and humble, and it was he that fought a courageous fight with the schismatical spirit of lay trusteeism in the Church. Bishop Dubourg, of New Orleans, was an accomplished, learned, and zealous prelate; he accepted an ungrateful and difficult task—the reforms needed in the old French element of his flock; and he was a patriot, for while General Jackson was fighting the battle of New Orleans, the Prelate and the non-combatant part of his flock were praying for his success in the churches; and when the hero of New Orleans returned from the field of triumph, after a hard-fought battle, Dr. Dubourg delivered to him an address of thanks and placed a laurel crown on the brow of the victor. Bishop England, of Charleston, was an eloquent and learned

champion of the faith, a great pulpit orator, and an ornament to the American, as he was to the Universal, Church. Bishop Rosati, of St. Louis, was called the model Bishop. Bishop Dubois, of New York, was one of the French emigré clergy from France, driven to our shores by the French Revolution; he made many eminent converts, was the founder of Mt. St. Mary's College, Maryland, and in the struggle with lay trusteeism in New York he won the title of the *Little Napoleon*. Archbishop Francis Patrick Kenrick, of Baltimore, was a prelate of vast ecclesiastical learning, and bequeathed to the Church a rich inheritance in his numerous religious and theological works. Bishops De Nickere of New Orleans, and Neumann of Philadelphia, were prelates of eminent sanctity; and the latter is now, through his brethren of the Redemptorist Order, a candidate for canonization as a saint. Archbishops Eccleston and Bayley, of Baltimore, were converts to the Catholic Church from Episcopalianism, adorned the ranks of the Hierarchy, and rose to its highest honors. Bishop Tyler, of Connecticut, was a convert, and died early in his episcopal career.

Archbishop Hughes, of New York, was truly one of *The Defenders of our Faith*. Eloquent, learned, brave as a Crusader, ambitious, just and equal to all, the leader of his people and champion of the faith, there is no member of the American Catholic Hierarchy, living or dead, who stands higher in the temple of ecclesiastical fame and glory. The whole life of Archbishop Hughes vindicated his pre-eminent rank among the Defenders of our Faith, for his inclination in that direction commenced to show itself even during his academic studies, when he replied to certain aggressive remarks in a 4th of July speech at Chambersburg. His first controversy as a priest was with the Protestant Episcopal Bishop Delaney in 1829, on Catholic Emancipation in Ireland. His next public controversy was with "Fergus McAlpin," the New York Truth Teller, and Rev. Mr. Levins, in which Dr. Hughes gave a foretaste to his opponents of his controversial qualities. In 1832 occurred the celebrated controversy with Rev. John Breckenridge, of Kentucky, on the doctrines of the Church, which was one of the most triumphant vindications of Catholic truth of which we can justly boast. In its published form it is a valuable repertory of controversial

learning. About 1843 Archbishop Hughes had another noted controversy with David Hale, editor of the *New York Journal of Commerce*, which grew out of the assaults made on the then recently enacted statutes of the New York diocese, but chiefly related to the subject of lay trusteeism in the Church. His controversy with "Kirwan," who, as unmasked by Dr. Hughes, turned out to be the Rev. Nicholas Murray, was dogmatic and doctrinal; it grew out of letters of Dr. Hughes in the *Free-man's Journal*, "on the Importance of being in Communion with Christ's one, holy, Catholic and Apostolic Church," and took place in 1847. On his return from Cuba in 1854, he replied to General Cass' speech in the United States Senate, and this led to a spirited controversy on Know-nothingism. One of Archbishop Hughes' bitterest tilts was with Hon. Mr. Brooks, of the *New York Times*, which chiefly consisted in refutation of charges made in the *Times* as to the alleged enormity of the Church properties held in New York. All these combats of the illustrious Prelate were fierce and bitter, but it must be said that he was uniformly on the defensive; but he was an expert champion in carrying on a defensive warfare upon an aggressive basis. His triumphant efforts made the Catholic body respected and even appreciated by their opponents and by the community. The Archbishop conquered peace.

Bishop Baraga, of Marquette, was a great Indian missionary and a distinguished Indian linguist; he left to us the Indian book which he composed for the instruction of the red men, a valuable contribution to our American linguistics. Archbishop Spaulding, of Baltimore, was a distinguished theologian, orator and author, and his writings form a valuable legacy to the American Church; he was distinguished in the Councils of the Catholic Church in America, and in the Vatican Council he gained great eminence as an advocate of the Dogma of Papal Infallibility. Bishop Lynch, of Charleston, was a man of great ecclesiastical and scientific learning, and was a distinguished pulpit orator. The Right Rev. John McGill, Bishop of Richmond, was a powerful and celebrated controversial preacher; he had been a lawyer in his early life, and his law studies always gave a certain close and logical trend to his arguments; he was truly a defender of

the faith. Archbishop Purcell, of Cincinnati, was a man of mark, energy, and labor; he truly built up the Church in Ohio, and founded many churches and institutions; his last years were sadly unfortunate in the financial misfortunes which overtook him and his diocese, and led to his voluntary retirement. Archbishop Henni, of Milwaukee, was a pioneer Western prelate, and did much to organize the Catholic Church in the great Northwest. Archbishop Perch , of New Orleans, was a great pulpit orator in his native French tongue, and a brilliant and earnest worker.

The first American Cardinal was His Eminence John McCloskey, Archbishop of New York. This good, zealous, amiable, and eloquent prelate was remarkable for his modesty, his charity, his prudence, and his truly sacerdotal character. He rendered great services to the Church in the American Councils.

In Oregon there were two prelates most distinguished as pioneer and missionary Bishops. They were brothers, and natives of Canada; these were the Most Rev. Francis Norbert Blanchet, first Archbishop of Oregon, and the Right Rev. Augustin Magloire Blanchet, first Bishop of Nesqually. But Oregon had another illustrious Archbishop, the Most Rev. John Charles Seghers, a truly apostolic man, an Indian missionary in Oregon and Alaska, a man of exceptional zeal, labor, and self-denial. He had been Bishop of Vancouver's Island, the poorest then of dioceses; and after he was made Archbishop of Portland, Oregon, he went to Rome, where he was received with veneration, and he brought tears to the eyes of Pope Pius IX. when he asked to resign the higher and easier position as Archbishop of Oregon in order to become a simple Bishop again and return to his poor flock at Vancouver's Island. When consecrated he was the youngest of our American Bishops, but he was the most heroic. He fell a martyr to his zeal and his faith while on an arduous expedition on the far and desolate shores of the Youkon River, in Alaska.

Archbishop Wood, of Philadelphia, was a convert to the faith; he became one of its defenders. Reared at the banking business, his attainments as a man of business were of great service to the Church during his useful episcopal administration. He was ap-

pointed to assist the saintly Bishop Neumann, and worthily succeeded him. He did much to organize and consolidate the ecclesiastical Province of Philadelphia, and he died at his post of duty. The Right Rev. Michael O'Connor, Bishop of Pittsburg, was a man of solid learning, eloquence, and zeal; his intellect was powerful, and he was a persuasive man in the pulpit and in the Councils of the Church. In consequence of broken health he resigned the purple, lived the remainder of his life and died an humble Jesuit priest at Woodstock. Bishop Miége, on the contrary, was a Jesuit who became a Bishop, and he was a great missionary among the Indians of the Indian Territory and of the great Northwest. His life would be extremely interesting if it could be written at length. He founded the Church of Kansas and the Episcopal See of Leavenworth. He spent himself in the most distant and most arduous service of the Church, and by the loss of his health was compelled to resign his See, and spend the remnant of his useful life as a simple priest amongst his brethren of the Society of Jesus.

The progress of higher Catholic education is plainly attested by the establishment of the Catholic University of America at Washington, and of university extension education through the Catholic Summer School of the United States, now so pleasantly and wisely located on its own estate on the majestic Lake of Champlain. While the former of these two great educational institutions has received from the United States Congress an ample charter, fully and amply expansive to cover the great work of the future in the higher education of the American Catholic Priesthood, the latter, located in the northern part of the Empire State of New York, has received its charter from the Regents of the University of New York, and it seems to rise from its birth into instantaneous maturity and strength, and, like Minerva springing from the brain of Jove, a fully developed educational foundation from the beginning. At the present time its scope is principally that line of studies and methods which are similar to university extension, having immediate contact with and spreading knowledge and trained studies among the people. But, from my own observation and experience of the Catholic Summer School at New London, in its first summer's session of 1892, I saw clearly that,

in addition to the above advantages and features, it now, in fact, developed and added the distinct proportions and training of a Normal College, for a very large proportion of the students, whom I there met in daily attendance on the lectures, were teachers either in the Catholic Parochial Schools or in the Public Schools of the adjacent States. I was the more impressed with this fact from the circumstance, immediately after my lecture on Columbus, that some of these teachers who were engaged in the Public Schools called upon me for further and detailed information and the sources wherein the subject could be followed up, in reference to a very important historical error seriously affecting Catholics, which appears in the text-books of public schools, and which in my lecture I endeavored to refute.

The mission of Monsignore Francesco Satolli, the Most Rev. Archbishop of Lepanto, the Apostolic Delegate from the Sovereign Pontiff, our Holy Father Pope Leo XIII., in 1892, is a unique and significant step on the part of Leo XIII., and one of the strongest evidences he could possibly give of his affection and veneration for the Catholic Church in the United States, for the eminent, learned, and zealous Hierarchy of the country, and for the American nation. It lifts the Catholic Church in the United States up a grade higher in the ranks of organized Churches and Hierarchies, and gives it a higher, more dignified, and more exalted plane and rank of action and authority above the missionary state of ecclesiastical organization in which the American Catholic Church has moved, expanded, and propagated the faith, from the primitive times of Archbishop Carroll to the present.

Pope Leo XIII. has always expressed in words and manifested by his acts a great admiration and affection for the American people and their government. It was he who, like his illustrious predecessor, Pope Pius IX., said that he was more Pope in America than in any other quarter of the globe, because here at least his spiritual authority was not only fully and cordially recognized by millions of Catholics and they were free to recognize his apostolic office and jurisdiction in the spiritual order, but also here the Catholic religion and the Catholic Church were free and untrammelled. For he could appoint, I might add, as many Car

dinals, Archbishops, and Bishops as he might think proper, and appoint whom he pleased, and that too without asking the consent or permission of the civil authorities, as was so generally the case in the most Catholic countries of Europe and in the most Catholic ages, under the system of concordats which prevailed. Here the Sovereign Pontiff can send personal and jurisdictional officials and prelates to represent him personally, and here he can create and abolish at pleasure Apostolic Delegations and Vicariates with any and every defined limits of ecclesiastical or spiritual jurisdiction. The Peter-Pence from America, that loyal tribute of the faithful throughout the world, pours a more ample stream of generous offerings into the Papal treasury, to supply the place of the plundered revenues of the Church and provide the means so necessary for the defraying of the expenses of the vast and œcumenical administration of the Church Universal, than any other nation in Christendom. But there is another grand and significant feature in the pontifical administration of Our Holy Father Pope Leo XIII. which greatly endears him to all Americans and to our National as well as to our State Governments; this is his strong and undisguised sympathy with democratic principles of government and for the Republican form of government. This generous and magnanimous accord of the Sovereign Pontiff and of the Papal Court with Republican institutions has sent a thrill of enthusiasm and joy throughout our own and other Republics; and popular rights have received a powerful support and encouragement from the most learned, the most far-seeing, and the most godlike of the sovereigns of the world. Should the disasters of socialism and of social revolution ever drive the Pope from Rome, his rightful capital, there is no quarter of the globe where he would be so welcome and so revered as in the United States of America.

His Holiness Pope Pius X.

GUISEPPE SARTO

AS

Priest, Prelate, Patriarch and Pontiff.

That Catholics have excellent reason to believe that the Holy Ghost directs the conclave is evidenced by the election of Cardinal Sarto, Patriarch of Venice, as the successor of Pope Leo XIII. On all sides the action of the conclave was heartily approved. Catholics hailed the new Pope as eminently fitting to follow the great Leo; non-Catholics greeted him as a scholarly, charitable, and devoutly religious man; and it is said that even the Italian government welcomed his election. Under such circumstances it is apparent a better choice could not have been made.

Although many other Cardinals who had been mentioned as Papal possibilities were better known to the world, it does not follow that they possessed what might be called Pope-like qualities in a higher degree than the former Patriarch of Venice. Anyone who reads the story of his life must admit that Pius X is possessed of extraordinary ability. Under his administration the Church prospered wonderfully in Venice. Thus he must have been a fine administrator. That is a quality which the occupant of the Papal throne can use to good purpose. When we add that he is an eminent scholar, a remarkable preacher and a man noted for his piety and good works, it is apparent that in Pius X we have an ideal Pope.

Giuseppe Sarto was born at Riese, Treviso, Italy, June 2, 1835. He was educated in the Salesian Institute at Cottolengo, which was founded by the famous Dom Bosco, and at Padua. He was a studious youth, and his rector once said of him: "Sarto has

never been a child." After his ordination on September 18, 1858, at Castelfranco, the birthplace of the great master Giorgione, he began the work of a parish priest, as coadjutor to the parish priest of Tombolo, Province of Padua, a small village of 2,950 people, who were the first to appreciate his virtues. His kindness was untiring. He sought to fill their wants, and never a murmur was heard when he was called in the middle of a winter night to a deathbed which proved to be nothing of the kind. He gave freely of his very small means, until he often went without meals himself, but he kept many a poor family from starvation.

In 1867, he was at last appointed parish priest at Salzano, which was considered an important promotion, being a village of 3,341 souls. Still he was exceedingly sorry to leave Tombolo, having become attached to the people. The peasants, when he left, made a most enthusiastic demonstration, while many women wept copiously. He was distinguished so much at Salzano that he was only kept there two years, which is remarkable, in the career of an Italian parish priest. In 1875, he was elected chancellor of the bishopric of Treviso, then spiritual director of that seminary, prosynodal examiner, judge of the ecclesiastical tribunal, and finally vicar-general.

Pope Leo, who had highly appreciated his ability, piety and modesty, appointed him, in November, 1884, at the age of forty-nine years, bishop of Mantua, where he remained nine years, until 1893, when he was made a Cardinal and appointed Patriarch of Venice. In the queen of the Adriatic he distinguished himself by his zeal and labor, and in promoting the earnestness of religion. To him is due the revival of the Gregorian chant in the beautiful churches overlooking the lagoons, and to him is due the strict return to liturgic rules.

During the nine years of his reign at Mantua, Bishop Sarto led a life as abstemious as that of his poorest parish priest. It was often said of him that the poorest man or most unfortunate woman could approach him for advice or aid. Denying himself all social entertainment, he devoted many hours each day to scholarly application.

The predecessor of Pius X, by his transcendent genius, placed the Holy See in a stronger position than it occupied when he assumed the Chair of Peter. Many of the difficult problems Leo XIII had to confront on his accession have been successfully solved. There are still others to be settled by Pius X in the coming years.

What is known of the present occupant of the Chair of Peter encourages the hope that he will be able to cope successfully with the difficulties he will have to face. He has proved himself a man of superior abilities in the exalted offices he has already held. Marion Crawford, the well-known American author, writes of him in the highest terms. Mr. Crawford, who is a Catholic and spent his boyhood and early manhood in Rome, has a wide acquaintance with the Italians holding high positions in Church and State. He wrote as follows of Pius X, previous to his election to the Pontificate :

“Cardinal Sarto was much talked of in Italy when, on his preferment to the Patriarchate, he encountered a determined opposition on the part of the Italian Government before he could take possession of his See. The Government maintained that the Patriarchate was part of the King of Italy's patronage, and that it was the King's right to present his own candidate. The difficulty that ensued was in reality solved, or shelved, because Cardinal Sarto, though chosen by the Pope, was a favorite with the Italian Government and with King Humbert himself—a rather singular case in Italy. The Cardinal has, therefore, ruled his diocese undisturbed during the last ten years, beloved by Catholics, esteemed by the Government, and respected by his enemies. Under his sway, the Catholic institutions in Venice have thriven exceedingly, and the Cardinal's piety, combined with his very noteworthy common sense, has given him the reputation of being an ideal Bishop.”

It was on June 12, 1893, that the Pope in Consistory created him Cardinal and Patriarch of Venice. It was shown by learned theologians, in connection with the controversy with the Italian Government, that the Patriarchate of Venice was only a continuation of the ancient Patriarchate of Aquillia, now dispersed, and

that the right of appointment accorded by the Popes from the time of San Lorenzo and Justinian was only a privilege granted to the republic, and was not transferable to others. The Italian Government, after long refusing to grant an exequatur to the Patriarch, finally acquiesced in the demands of the Vatican.

As Patriarch of Venice Cardinal Sarto became the idol of the Venetians. When his gondola passed along the canals the people rushed to the bridges and along the sides of the canals, kneeling and saluting, the women exclaiming: "God bless the Patriarch!" In those days the Patriarch would say that he did not like to go out of sight of the lions of St. Mark's, which now he will never see again, if, as is almost sure, he follows the rule inaugurated by his two predecessors—never to leave the Vatican.

Pius X has very modest tastes, having retained almost the same habits as when he was a mere curate at Salzano. He is strict, but was just with his clergy. There is nothing he dislikes so much as publicity. He detests the praise and compliments of courtiers. Frankness is another of his principal qualities, although he is somewhat timid. Although at first coldly received by the liberal Venetians, his affable manners soon made him many friends, and a most welcome visitor in the homes of the patriicians. His favorite diversion was that of taking excursions in his gondola along the shore and landing at some point on the coast to pay surprise visits to the priests of his jurisdiction. At six o'clock every morning the Patriarch was in the habit of going out for a long walk, usually to the sandy islands of Lido, which separate the lagoons of Venice from the Adriatic Sea, as he loved exercise and the country. He often went to his native village of Riese, where he visited his many poor relatives.

The relations of Cardinal Sarto with the House of Savoy are well illustrated by what occurred two months previous to his election to the Pontificate, when the King of Italy went to Venice to open the International Art Exhibition. King Victor Emmanuel gave orders that the Patriarch have precedence over all the local authorities, but the latter having arrived while the King was speaking to the Prefect, who is the highest government official in the province, refused to be announced and said that he

would not disturb his Majesty. He remained in an ante-chamber conversing with the generals and admirals gathered there. When the King learned of his presence he came to receive him on the threshold of the chamber, and kept him in conversation accompanying him afterward in a gondola, while all the soldier-rendered military honors to the ecclesiastic.

It was recently said of him that none knew his attitude on political questions, but that the people of Venice knew that if there was sickness or suffering in the city he was sure to be found ministering to the afflicted with his own hands. They also know that he is a man of great learning, a preacher of great sermons, a writer of good books. They also know that when Cardinal Sarto undertook a work—the building of a church or the righting of a wrong—he never stopped until his efforts were crowned with success. Those who know these things look forward to a pontificate that will not only continue the excellent work of Leo XIII, but will achieve an especial success from the individual ability of the Pope.

Pope Pius X is a patron of the arts, and his private gallery of paintings in the Seminario Patriarcale is of more than ordinary value. Under his direction the music of St. Mark's has become famous, and his earnest patronage of the musician Perosi leaves little doubt that he will have care for the development of the music of the Church.

Personally the Pope is a man of medium height and of good physique, and gives the impression of great activity and power, while the quiet dignity of his bearing is at once attractive and impressive. Beyond all else, he is personally most unassuming, and is reputed to have gained more than one friendship through this very attribute. The story told of him by a correspondent, on his arrival in Rome for the conclave, whether based upon fact or the production of a fertile imagination, is a good enough illustration of the man to be worthy of repetition. The Patriarch was said to be receiving the good wishes of his friends bearing, of course, upon the one subject that was uppermost in the minds of all, and to a definite expression of hope that the choice might fall to him, he is said to have replied ·

"Oh, no; I purchased a return ticket for Venice."

The coat-of-arms of the new Pope bears on its shield an anchor resting upon the waters, while above is a single star, burning with all brightness.

There has been much discussion in the public press as to what will be the policy of Pope Pius X. We Catholics know that he will be actuated solely by the desire to promote the welfare of God's Church on earth. Pius X has entered upon his Pontificate with the knowledge that he is the instrument of God and the wish to carry out the will of his Master here below. He knows that one day he must give an account of his stewardship, and that the higher his position in the Church, the more will be expected of him. It is because of this awful responsibility placed upon them that our priests, prelates, and Pontiffs are such serious minded and conscientious men. And so Pope Pius X, it is certain, will take more than a worldly view of questions affecting the condition of the Church.

It has been intimated that he will make peace with the Italian government because he is believed to be on friendly terms with the House of Savoy. If the Church recognizes the Italian government in Rome she places herself in the position of an Italian subject. As the Church is Universal she must be free and independent, and it is safe to predict that Pope Pius X will never sacrifice any of his rights as head of the Church. Intimate friends, it is declared, describe Pius X as absolutely uncompromising on the Roman question, notwithstanding his personally good relations with the royal family. Thus it is clear that what compromising there is to be to settle the Roman question must be by the Italian Government.

His Grace Archbishop Farley, of New York, met Pope Pius X, when he was Patriarch of Venice. While traveling through Italy in 1902, the Archbishop stopped at Venice and visited the Patriarch. The Archbishop was at once struck with the piety and humility of Cardinal Sarto, who received him with evident pleasure. On the same day the Archbishop, then Bishop Farley, sent the following letter to the St. Vincent de Paul Society of New York:

I called to-day, Nov. 1, to pay my respects to His Eminence, the Cardinal Patriarch of Venice, who received me with the greatest kindness. In the course of our conversation I asked how the poor of Venice were cared for and if any of the conferences of the St. Vincent de Paul Society were established there. His Eminence brightened. 'Yes there is,' and what, perhaps, will startle some, he tells me that recently he founded a conference of St. Vincent de Paul of ladies in every parish.

"Their work is the same as that of the conferences of men, only they look after women and girls especially. They have the same rules; they have the same indulgences and the funds are divided equally between the two conferences. The highest ladies of Venice belong to these female confraternities. Among the poor in their dwellings these gentlewomen, in their gondolas, may be seen making calls on the lowly and unfortunate with as much regularity and more regard than if calling on their noble friends. The sources of revenue of the conferences are the savings banks, for which donations are made every New Year's Day, and the gifts of wealthy citizens, as well as the members of conferences. This is the work of Cardinal Sarto.

"The society gives nothing to the poor but bread served by tickets, which are taken by every baker in Venice, being considered as good as gold. The quantity varies according to the condition, sickness, old age and infirmity counting for more than mere poverty. But one condition is insisted upon. Where there are children the children must be sent to the catechism class.

"I was no less pleased than surprised to find one in the position of the venerable Patriarch so full of ready knowledge about 'even the needy and the poor.' Surely the blessing promised to such will be his."

Speaking for the Archbishop, Father Hayes, his secretary, made the following statement:

"We have every confidence that Pius X will administer the affairs of the Church in the wise, prudent and sagacious manner of Leo XIII, and that he will meet all problems of social, moral and religious life with the divine authority and gifted ability of his predecessor.

"America will find in him a warm and ardent friend as in the late Pontiff. His holiness and learning are beyond question. Like Leo XIII, he ascends the throne less known than some of his colleagues, and like the late Pope, he is a man of great love for humanity. He is also of the same age as Leo when he ascended the throne, although physically far stronger. Our new Holy Father has never served in the diplomatic corps of the Vatican. He is not a man who has visited foreign countries, but he is a great scholar and possesses, I believe, a deep knowledge of human nature.

"Archbishop Farley met Pope Pius during his visit to Venice in 1902. At that time the Archbishop called upon the Cardinal-Patriarch and they had a long interview on the subject nearest to their hearts, the work of the St. Vincent de Paul confraternity among the poor and destitute. This is, you know, the work of which Archbishop Farley was the director here in New York and which the new Pontiff supervised in Venice."

"No one knew his political views," said Bishop O'Connell of Portland. "He never made them known by any public action. In that matter he evidently was governed by the greatest prudence. Whenever the King went to Venice, whenever he was outside the Papal States, Cardinal Sarto manifested great deference to the head of the house of Savoy, but up to the present time no one knows his political attitude toward Victor Emmanuel as monarch."

Americans enjoyed the privilege of being first among those of many other countries who followed to be presented to the Pope. John J. McGrane of New York and Father Lynch of Niagara University of Buffalo conducted the American pilgrimage.

Cardinal Gibbons had been asked to try to arrange for the reception of the Americans and had promised to do his best, at the same time explaining how unprecedented it would be for a pope the day after his election to receive a foreign pilgrimage when there were scores of high dignitaries who had not yet been admitted, including even the diplomatic body. Nevertheless he used his influence with the happiest result and secured the consent of the Pope to receive his fellow-countrymen.

Jubilee Year Appointments For the Church in America.

His Excellency, Most Rev. Diomedo Falconio, Apostolic Delegate, Most Rev. John M. Farley, Archbishop of New York, and Most Rev. James Edward Quigley, Archbishop of Chicago.

MOST REV. MGR. FALCONIO,

Third Apostolic Delegate in the United States.

ON September 30, 1902, His Holiness, Leo XIII, appointed His Excellency, Mgr. Falconio, Apostolic Delegate to the Church in the United States, as successor to Mgr. Martinelli. His Excellency took possession of his exalted office on November 21st, of the same year. Mgr. Falconio is no stranger to America, having resided and worked on the religious mission for years in the United States, of which he is a naturalized citizen, and having served as Apostolic Delegate in the Dominion of Canada for some years.

His Excellency, Most Rev. Diomedo Falconio, Apostolic Delegate to the United States, was born September 20, 1842, at Pescocostanzo, a parish in the Diocese of Monte Casino in the Abruzzi, in Italy. At the age of eighteen he entered the Franciscan Order (September 2, 1860). On the completion of his studies, he was sent as missionary to the United States (November, 1865), and was ordained priest there on the 4th of January, 1866, by Mgr. Timon, Bishop of Buffalo. During his first stay in America, Mgr. Falconio filled several important positions in

the Order ; he was first appointed professor of philosophy and vice-president of St. Bonaventure's College at Allegany, N. Y. (1866) ; then Professor of Theology and Secretary of the Franciscan Province of the Immaculate Conception (1867) ; finally in 1868 he became President of the College and Seminary of St. Bonaventure. The same year at the request of the Bishop of Harbor-Grace he was sent to Newfoundland by his superiors, and the year following Mgr. Carfagini chose him as his Secretary, and as administrator of the Cathedral.

Mgr. Falconio left Harbor-Grace in 1882, on his departure receiving the most touching demonstrations of esteem and affection.

Having spent one year more in the United States he returned to Italy in 1884, where he was elected Provincial of the Franciscans in the Abruzzi. He was successively re-elected Provincial, and at the same time, charged with the office of Commissary, and Visitor-General of the Province of Naples, 1888, Synodal-Examiner for the Diocese of Aquila, Commissary and Visitor-General of the Franciscan Province in Puglia, 1889.

In October of the same year, the General Chapter of the Franciscan Order, held in Rome, unanimously chose him as Procurator-General, and whilst occupying this post he was several times charged with important missions, such as Commissary and Visitor-General in various Provinces of the Order (1889-1892).

The 11th of July, 1892, when preparing to visit the Provinces of the Order in France, he was preconized Bishop of Lacedonia and consecrated on the 17th of the same month at Rome by His Eminence, Cardinal Monaco La Valletta, Dean of the Sacred College. He made his solemn entrance into the Diocese of Lacedonia the 2nd of February, 1893, and at once began work, winning the respect and affection of clergy, faithful and civil authorities. A few years later, the 29th of November, 1895, the Holy Father raised the Bishop of Lacedonia to the United Archiepiscopal See of Accerenza and Matera, in Basilicata—in which there are one hundred and fifty thousand Catholics. Hence, in the midst of the universal veneration of the people, Leo XIII called Mgr. Falconio, and by Brief dated the 3rd of

August, 1899, appointed him as the first Apostolic Delegate to Canada. He took possession at Quebec on October 1, 1899.

On Thursday, December 8, 1902, feast of the Immaculate Conception, the Apostolic Delegate was publicly received by the authorities of the Catholic University of America, Washington, D. C., and was welcomed by the entire body. This was the first public appearance of the official representative of the Holy See. A more brilliant gathering had never met within the University walls. There were present members of the diplomatic corps, members of the administration, senators and representatives of the United States, presidents and officials of many institutions of learning, and a large gathering of the more prominent residents of the city.

MOST REV. JOHN MURPHY FARLEY,

Elevated to Preside Over the Largest Catholic Archdiocese in the World.

MOST REV. JOHN M. FARLEY, Archbishop of New York, was born in Newtown Hamilton, Armagh County, Ireland, April 20, 1842, and was the son of Philip Farley and Catherine Murphy. He received his education at St. MacCarten's College, Monaghan, Ireland, and after coming to the United States entered St. John's College, Fordham, New York City. He graduated from St. Joseph's Seminary, Troy, N. Y., in 1866. In that year he was selected by Archbishop, afterwards His Eminence Cardinal McCloskey, to be sent to the American College, Rome, Italy, where he was graduated and ordained to the priesthood by Cardinal Patrizi, Vicar-General of Rome, at the Basilica of St. John Lateran, June 11, 1870. On his return home he was assigned to St. Peter's Church, New Brighton, Staten Island, N. Y., as assistant pastor. In 1872, on the occasion of Bishop McNeirney's elevation to the See of Albany, Cardinal McCloskey made Father Farley his private secretary,

and in 1884, appointed him pastor of St. Gabriel's Church, New York City, to succeed the deceased pastor, Father Clowney.

In 1884, he was made Private Chamberlain with the title of Monsignore, by the Pope, at the request of Cardinal McCloskey; he was appointed Vicar-General in 1891, Domestic Prelate of His Holiness on April 8, 1892, and Prothonotary Apostolic in August, 1895. While pastor of St. Gabriel's, he built the St. Gabriel's parish school, a model educational institution of its kind, the congregation paying \$15,000 a year for its maintenance.

In 1886, Mgr. Farley was appointed Consultor, and one of his official advisors by Archbishop Corrigan. As Vicar-General, Mgr. Farley assisted the Most Rev. Archbishop in the government of the diocese. On December 21, 1895, Mgr. Farley was consecrated in St. Patrick's Cathedral with full canonical ceremony titular Bishop of Zeugma, and Auxiliary Bishop of New York, by Archbishop Corrigan, assisted by Right Rev. Bishop McDonnell, of the diocese of Brooklyn, N. Y., and Right Rev. Bishop Gabriel, of the diocese of Ogdensburg, N. Y., the sermon being preached by the Right Rev. Bernard J. McQuaid, Bishop of Rochester.

As Auxiliary Bishop, Mgr., Farley was of great aid in the vast work of the diocese, especially in the performance of episcopal functions. The action of the Roman Curia in elevating Mgr. Farley to the episcopal dignity, a few months only after he was created a Prothonotary Apostolic, was an evidence of the high esteem in which he was held by the Holy See. Previous to his elevation to the episcopacy, Mgr. Farley was for nearly twenty-five years identified with the administration of the diocese. He served for twelve years as secretary, and for the last five years as Vicar-General, besides having been for a long time a member of the Archbishop's Council.

Father Farley's succession to the Archbishopric of New York was hailed with rejoicing. Everybody recognized that an eminently fitting selection had been made. The new prelate was known to be prudent, a good administrator, charitable, perfectly acquainted with the diocese in all details, progressive and priestly.

Priests who had been in daily touch with Mgr. Farley since his ordination in 1870, and laymen who had been close to his work as pastor of St. Gabriels' since 1884, knew of the earnest and resultful labors for the church and for humanity. Recognized by all New York as a man of gentleness and piety, he has other characteristics that shine forth from time to time showing the aggressive, practical, gainful mind.

In 1878, Father Farley, as he then was, accompanied His Eminence Cardinal McCloskey, whose secretary he was, to Rome to see the coronation of Leo XIII. Cardinal McCloskey reached Rome too late to participate in the election of the Pope by the College of Cardinals.

Archbishop Farley, who was just past sixty years of age when he succeeded Archbishop Corrigan is likely to live to be a Cardinal for the growing importance of the metropolitan of New York in the Catholic Church is not overlooked by the Pope. The Archbishop's active life had left him at sixty vigorous in mind and body to take up the work of the largest and most conspicuous district of the Church in the New World.

As secretary to Cardinal McCloskey and as Auxiliary Bishop, the right hand man of Archbishop Corrigan, Archbishop Farley had little to learn about the duties of his high office. It is fitting that he should come to St. Patrick's Cathedral, for as secretary to the Cardinal he kept all the records of the building of that splendid house of God.

Archbishop Farley's existence is without what, in other men's careers, is called home life. His waking hours are spent entirely for the church. He is a tireless worker, visiting a church one day, a sick priest the next, a distant part of his diocese the next, for confirmation or consultation.

He finds time, however, to read a great deal. That may be said to be his only recreation. He keeps abreast of the news and the events of the day. When he allows himself a vacation it is generally to go to one of the Catholic summer schools, where he is a regular attendant at the lectures. He likes out-of-door life, and where his administrative business calls him he always walks if time will permit.

MOST REV. JAMES EDWARD QUIGLEY

Elevated to Preside Over the Second Largest Archdiocese of the United States.

AMONG the sturdy Irish immigrants who severed ties of kindred and friendship in the early forties and turned with appreciative hearts and willing hands to identify themselves with the advantages which America with her boundless resources has always offered to those who have sought her shores, were James E. Quigley and his young wife. The place they chose was Oshawa, near Toronto, in the province of Ontario.

Their first child James, now Archbishop of Chicago, was born on October 15, 1855. In the following year his parents removed to Rochester, N. Y., where the other children, three boys and three girls were born.

When the eldest child was old enough to go to school he was sent to St. Patrick's parochial school in that city, and while mastering the rudiments of a common school education, he manifested a brightness and aptitude for study which won him the attention of his immediate instructors, and through them the attention of the priests of the parish, and eventually resulted in his transfer from the somewhat limited sphere of the parochial school to the wider opportunities of the Christian Brothers' College of St. Joseph in the city of Buffalo, N. Y., from which he was graduated with high honors in 1871.

An important and significant event in the schoolboy days of young Quigley was his winning of a West Point scholarship, which it never was his intention of accepting. This was during his last year at St. Joseph's College. The schools of the city of Buffalo were allowed two candidates and he was urged to enter the race as the candidate of the Catholic schools. He carried off the prize with ease, and grandly vindicated not only his own sterling ability, but also the fact that in solid scholarship the followers of La Salle were more than able to hold their own. A conspicuous feature of Father Quigley's priestly career was his devotion to the cause of Catholic education, especially as

taught in the parochial schools. He was for years a member of the Board of Diocesan School Examiners—a creation of his predecessor's, Bishop Ryan, its object being to constantly supervise and elevate the teaching standard in the diocesan schools.

The year following James E. Quigley's graduation from St. Joseph's College, found him enrolled among the students at the Seminary of Our Lady of Angels (now Niagara University), at Suspension Bridge.

He spent the ensuing three years at that institution, expanding his mind with researches in classical studies and assimilating the beautiful principles of moral philosophy of the Church. His record at the Seminary was a succession of brilliant achievements, which followed each other with a rapidity which won him the admiration of his fellow scholars and the commendation of his instructors and superiors.

It was during this first year at the Seminary that his work attracted the attention of Bishop Ryan, of Buffalo, N. Y. That distinguished prelate, ever quick to appreciate merit, recognized in the mind of the brilliant young student material for an exalted career, and from that time until his death he manifested a lively regard for the welfare of his gifted protege.

The following year, 1875, found James E. Quigley pursuing his studies at Innsbruck, the great theological seminary of the Jesuits in the Austrian Tyrol. This is the institution where the followers of Loyola, training for holy orders, have instilled in their minds the final and exalted principles which dominated the life of the great founder of their order.

The young student's career at Innsbruck formed but another chapter in the story of his development as a student. He was graduated from there with flattering honors and next went to the College of the Propaganda at Rome, where he spent four years, perfecting and broadening his education. He was graduated in the year 1879, and after a brief period of probation, was vested with the holy order of the priesthood. At graduation the order of Doctor of Divinity was conferred on him. Soon afterward, on April 13, 1879, he was ordained to the priesthood. The ceremony took place in the Basilica of St. John

Lateran and the dignitary who officiated was Cardinal La Valetta Cardinal-Vicar of Rome.

Father Quigley returned to this country soon afterward, and, after a short visit with his parents and the companions of his boyhood at Rochester, he was appointed by Bishop Ryan to the pastorate of St. Vincent's Church at Attica, N. Y.

Bishop Ryan, realizing the talents and executive ability of the young priest, wished to have him take a broader work, so he called him to the rectorship of St. Joseph's Cathedral, on the resignation of Father Kelly in 1884. The appointment of so young a priest to the important post of rector of the Cathedral was a signal mark of the Bishop's confidence in his zeal and ability; by many it was considered almost in the light of an innovation.

For twelve years Dr. Quigley conducted the onerous and exacting duties of St. Joseph's parish with a fidelity and earnestness which won him the admiration of his fellow-priests and the love and respect of his parishioners.

He found time to personally supervise the education of the children, realizing that the child is father of the man, and that the future of the Church depends upon the Christian education of the children. It is unnecessary to rehearse the innumerable acts of kindness and charity which characterized his work as pastor of the Cathedral, or to dwell upon the splendid executive ability he manifested in looking after its temporal affairs.

On the death of the Right Rev. Mgr. Gleeson, Dr. Quigley was appointed to the irremovable rectorship of St. Bridget's, there to take up the work of building the new church, school and rectory which age and feebleness had so long prevented the late Mgr. Gleeson from carrying out. It was Mgr. Gleeson's long-cherished idea that Father Quigley should assume this work, but when he was appointed to assume the authority of the episcopate, the work devolved on other shoulders. His success and excellent work during the six years of his episcopate in Buffalo are attested by his elevation, after so short a time, to the Archbishopric of Chicago, the second largest Catholic diocese in the United States, and one of the most important in the world.

THE CATHOLIC CHURCH

IN THE

UNITED STATES.

By John Gilmary Shea, LL. D.

EVEN in the territory now embraced in the United States this ancient Church preceded all other Christian denominations.

As early as 1521 Ponce de Leon, seeking to plant civilization and Christianity on our shores, landed in Florida with Catholic priests and religious, and the liturgy of the Catholic Church was offered amid the evergreen glades. But while the Spaniards were building their houses and chapel, the Indians kept up such constant war that the settlement was abandoned by the wounded commander. In 1526 Vasquez de Ayllon commenced a settlement on one of the rivers flowing into the Chesapeake, and the Dominican friars who attended him reared a chapel on the James, where for months the rites of the Church were offered; but the commander died and the settlement was abandoned.

The expeditions of Narvaez and De Soto had clergymen with them, but no settlements were formed, and the pioneer ministers of religion who accompanied the conquistadores perished amid the hardships of the march. Impelled by the account of a survivor of one of these ill-fated expeditions, the Franciscan Father Mark, of Nice, in Italy, penetrated in 1539 to New Mexico. Others followed and began missions, only to be murdered by the Indians. In 1595 the Spaniards occupied the country and founded San Gabriel. The Catholic worship was established, and has continued almost uninterruptedly in that territory for nearly three centuries. In an outbreak against the

Spaniards at the close of the seventeenth century many of the missionaries perished. Some Dominican priests were slain in Florida in 1549 while trying to convert the natives; and Tristan de Luna, in 1559, had a Christian shrine at Pensacola. When St. Augustine was begun, in 1565, a Catholic chapel was erected, and from that time the services of the Church were regularly offered. At St. Helena, on Port Royal Sound, and later on the banks of the Rappahannock, there were Catholic chapels as early as 1571. For many years St. Augustine had its Franciscan convent and chapels within and without the walls. Missions were established among the Indian tribes by the Jesuits and then by the Franciscans, and the Timuquans, Apalaches, and other tribes embraced Christianity. In 1699 Pensacola was founded and a Catholic church erected there; but the Indian missions were finally almost extirpated by the English colonists of Carolina and Georgia. Many devoted missionaries were slain amid their pious labors to regenerate the aborigines.

Texas was settled by the Spaniards, and a town grew up at San Antonio, with church and convent, while missionaries planted the cross among the Indian tribes from the Rio Grande to the Sabine. The Catholic Church was the only Christian body here for a century and a quarter.

Upper California was settled about the time of our Revolution, and the Franciscans established a series of Indian missions whose names are still retained. They were finally destroyed by the greed of the Mexican government, just before our conquest of the country. The Catholic Church in New Mexico, Texas, and California, like that in Florida, has its lists of missionaries who held life less precious than the cause of Christ.

North of our territory lie Canada and Nova Scotia, settled at an early day by Catholic France. The worship of the Church of Rome was celebrated beneath rude temporary structures at Boone Island, in Maine, and subsequently at Mount Desert, early in the seventeenth century. And soon after the Capuchin Fathers had missions from the Kennebec to Gaspé. The very year the Pilgrim Fathers landed at Plymouth Rock a Franciscan priest in sandalled feet crossed the Niagara River from Canada, and preached Christ, and him crucified, to the In-

dians of Western New York. A few years later two Jesuits met the Chippewas at Sault St. Mary's, by the outlet of the most remote of the Western lakes, and one of them, the gentle yet intrepid Father Jogues, returned to die by the tomahawk while endeavoring to imbue the minds of the Mohawks with the sweet spirit of Christ. In the latter part of the seventeenth century there were Catholic chapels on the Kennebec and coast of Maine, from the Mohawk to the Niagara, at Mackinaw, Sault St. Mary's, Green Bay, and Kaskaskia. Early in the last century Detroit had a church. Kaskaskia, Cahokia, and Vincennes were the next seats of Catholicity. At the South New Orleans and Mobile were founded and Catholic churches were established, Capuchins laboring in the settlements, and Jesuits and missionary priests among the Indian tribes. The Ursuline nuns at New Orleans began to labor as teachers and nurses. These churches and institutions, from Maine to Louisiana, were subject to the bishops of Quebec.

In the English colonies Catholicity began its life in Maryland coeval with the settlement, two Jesuit priests having formed part of the first body of colonists, taking up lands and bringing over men to cultivate them. By the leader of this mission, Father Andrew White, Catholic worship was first offered on St. Clement's Isle, in the Potomac, on the 25th of March, 1634. Catholic clergymen were for many years the only ministers of religion in Maryland, and most of the settlers attended their church. The conversion of the Indians was immediately undertaken, and the Piscataways and Potopacos, with their rulers, became Christians.

Maryland was founded on the broad principles of religious freedom, and Puritans expelled from Virginia found shelter there. During the period of the Commonwealth, however, the very men who had sought an asylum in Maryland overthrew the authority of Lord Baltimore and passed severe penal laws against the Catholics, sending all the priests as prisoners to England. In a few years they returned and resumed their labors under great disadvantages. Though a law of toleration was passed in 1649, it was of brief duration. In 1654 Catholics were deprived of civil rights, and, though there was a lull during

the reigns of Charles II. and James II., the storm broke out with renewed fury on the accession of William III. The Catholic worship was forbidden by law, and could be offered only in secrecy; Catholics were loaded with double taxes, deprived of all power of voting or bearing arms. Yet most of the Catholics persevered, the Jesuits and Franciscans having chapels in houses, which were attended by the people. A school was even established where boys were fitted for a college training in Europe.

During the control of James as duke and king over New York liberty of conscience prevailed and Catholics began to settle there. Several clergymen of that faith came over, and the settlers who adhered to it were thus enabled to enjoy the consolations of religion. A Latin school was also opened, the first one in the colony. Leisler, on the fall of James, drove nearly all Catholics out of New York, and penal laws were passed to punish any Catholic priest who entered the colony.

When Pennsylvania began to be settled under the liberal policy of Penn, Catholics gradually entered, and as the German immigration began a considerable number adhered to the faith planted in their fatherland by St. Boniface. As early as 1708 the Mass was regularly offered in Philadelphia, and after a time St. Joseph's Church, on Willing's Alley, was begun by the Jesuit Fathers when they assumed the care of the mission. A church was erected at an early period at Lancaster, and there were mission-houses at Conewago and Goshenhoppen.

In other colonies there were a few scattered Catholics, but nowhere in numbers sufficient to establish a church. The Acadians, carried off by the British government from Nova Scotia in 1755 and scattered on the coast, were Catholics, but only at Baltimore and Philadelphia did they find a welcome. At Baltimore they were attended by a priest and founded the first Catholic church.

The Catholics in the British colonies were subject to a bishop in England, known as the Vicar-Apostolic of the London District.

At the beginning of the Revolution there was a strong feeling against the adherents of the Church of Rome. Catholics however, without exception, rallied to the cause of freedom.

The Catholic Indians in Maine, under their chief, Orono, took up the cause of the colonies; the St. Regis Indians, on the New York border, did the same; and the French settlers in Illinois, with the Indians around them, joined Colonel Clarke and gained the West for the United States. Two regiments of Canadian Catholics fought on the American side during the whole war, attended by their chaplain, a priest commissioned by the Continental Congress.

The Continental Congress itself and the Constitutional Convention had Catholic members, who were honored by all.

After the close of the Revolution the Catholics in the United States could no longer be subject to the London vicar-apostolic. Some desired a bishop; others thought that the time had not yet come. Pope Pius VI., in 1784, appointed as prefect-apostolic the Rev. John Carroll, a Maryland patriot-priest, who had, at the desire of Congress, gone to Canada during the Revolution to try and win over the inhabitants of that province.

The new prefect set to work to ascertain what scattered Catholics there were in the country. More were found in all parts than had been anticipated. The priests in Pennsylvania had before the war visited Catholics at the Iron-Works and at Macopin, in New Jersey, and the Rev. F. Steenmeier (Farmer), a Fellow of the Royal Society and a distinguished mathematician, quietly visited New York and gathered a little congregation.

These flocks had now increased. There were a few Catholics even in Boston, at points on the Hudson and Mohawk, near Pittsburgh, and in Kentucky. Other priests came over from Europe, and these scattered bodies began to organize and assemble for worship. The total number of Catholics in the United States at this time could not have been much under forty thousand, including the French and Indians.

The reports of Very Rev. Mr. Carroll to the Pope satisfied him that a bishop was needed, and he left to the clergy in the country the nomination of a suitable candidate and the selection of his see. The choice fell on Dr. Carroll, who was appointed Bishop of Baltimore November 6, 1789, and his diocese embraced the whole United States.

Bishop Carroll proceeded to England, and was consecrated in the chapel of Lulworth Castle, August 15, 1790. The founder of the American hierarchy is a grand figure worthy of his time. His wisdom, learning, ability, and moderation were all required to build up the Church. Soon after his return to the United States the Revolution in France drove into exile many worthy and learned priests, not a few of whom came to America and aided Bishop Carroll in his work. Churches were begun or completed at Boston, New York, Albany, Charleston, Greensburg, and other points. Carmelite nuns came to found a convent of their order in Maryland; the Sulpitians established a seminary in Baltimore; a college was begun at Georgetown, soon followed by one at Emmittsburg.

In 1791 Bishop Carroll gathered twenty priests in a synod at Baltimore, and rules were adopted suited to the exigencies of the situation; but the duties of bishop were too heavy for one man. The Rev. Leonard Neale was appointed his coadjutor and consecrated bishop in 1800.

This was, however, but a temporary relief, and in 1808 bishops were appointed for Boston, Philadelphia, New York, and Bardstown, Ky. At this time his diocese contained sixty-eight priests and eighty churches. Bishop Cheverus, appointed Bishop of Boston, a man of zeal, charity, and gentleness, had all New England as his diocese, and won the affection of persons of every creed. As the Bishop of New York died at Naples, his diocese languished, and many important works, a college, and a convent-academy were abandoned. Bishop Egan, of Philadelphia, had as his diocese the State of Pennsylvania and part of New Jersey. He met with difficulties in Philadelphia, which increased under his successor and were detrimental to all real religious life; but in other parts of the diocese religion progressed. The diocese of Bardstown embraced Kentucky, with Ohio and all the Northwest. Here much was to be done; but the saintly Flaget, with coadjutors like Nerinckx, Badin, Richard, Salmon, and the English Dominicans, soon revived religion in places where it seemed dying out.

The United States were then bounded by the Mississippi. Louisiana, which embraced the country west of that river, had, at

the request of the Spanish government, been formed into a diocese by Pope Pius VI., who in 1793 appointed a learned and charitable Cuban, Rev. Dr. Peñalver, Bishop of Louisiana. When Louisiana was ceded to the United States, in 1803, the bishopric was vacant, and the administration of the Church in that vast province was also confided to Bishop Carroll. The Church there was in a peculiar condition, organized originally under the Spanish system, but long neglected. Great troubles ensued, but the elevation of Rt. Rev. William Louis Dubourg to the episcopate, and the establishing of sees at New Orleans and St. Louis, gave a new impulse to religion.

The rapidly-increasing immigration after the fall of Napoleon added greatly to the number of Catholics, and priests were called for at many points. The first effort of the Catholic priest is to erect a church or churches in the district assigned to him, and in time to add schools. As a diocese is formed the bishop aids his clergy in this work, and endeavors to establish seminaries for young ladies, orphan asylums, hospitals under the care of Sisters belonging to some religious order fitted to the work, and colleges, high-schools, and a theological seminary. The religious orders of men come as auxiliaries to the secular clergy and conduct many of the colleges. Each diocese thus becomes a centre of such institutions. The rapid increase of Catholics and their comparative poverty have made this work difficult and onerous, and aid has been derived from organizations like the Association for the Propagation of the Faith in France, which was organized originally to aid the struggling churches in America.

The original dioceses, with the growth of the country, soon required division. Out of that of Baltimore have grown those of Richmond (1821), Charleston (1820), Savannah (1850), Wheeling (1850), and Wilmington (1868), and North Carolina has been formed into a vicariate. The original diocese of Philadelphia has been divided into those of Philadelphia, Scranton (1868), Harrisburg (1868), Pittsburgh and Allegheny (1843-76), and Erie (1853). The diocese of Newark has been formed to embrace New Jersey (1853), and Trenton (1881) has since been set off from it. New York contains the dioceses of New York, Albany (1847), Brooklyn (1853), Buffalo (1847), Rochester (1868), Og-

densburg (1872). Besides the see of Boston there are in New England sees at Portland (1855), Manchester (1884), Burlington (1853), Springfield (1870), Providence (1872), and Hartford (1844). In the West, Kentucky has bishops at Louisville and Covington (1853); Ohio an archbishop at Cincinnati (1822), and bishops at Cleveland (1847) and Columbus (1868); Indiana comprises two dioceses, Vincennes (1834) and Fort Wayne (1857); Michigan those of Detroit (1832), Marquette (1857), and Grand Rapids (1882); Illinois has an archbishop at Chicago (1844), and bishops at Alton (1857) and Peoria (1877); Wisconsin an archbishop at Milwaukee (1844), and bishops at La Crosse and Green Bay (1868); in Missouri there is an archbishop at St. Louis, and bishop at Kansas City and St. Joseph (1868-80); in Arkansas a bishop at Little Rock (1843); in Iowa bishops at Dubuque (1837) and Davenport (1881), in Minnesota at St. Paul (1850) and St. Cloud (1875), in Kansas at Leavenworth (1877), in Montana at Helena (1884); Nebraska, Idaho, Dakota, and Colorado are vicariates-apostolic, each under a bishop. In the South there is an archbishop at New Orleans; bishops at Nashville (1837), at Natchitoches (1853), Natchez (1837), Mobile (1824), St. Augustine (1870), Galveston (1847), San Antonio (1874), and a vicar-apostolic on the Rio Grande. Ancient New Mexico has its archbishop at Santa Fé (1850); Arizona a vicar apostolic. California has an archbishop at San Francisco (1853), and bishops at Monterey (1850) and Grass Valley (1868). Oregon has its archbishop (1846), Washington Territory a bishop (1850), and Indian Territory a prefect-apostolic.

The diocese of an archbishop and those of his suffragans form a province. In each province from time to time Provincial Councils are held, in which the archbishop presides and his suffragans take part, with their theologians and the heads of the religious orders. In these assemblies decrees are adopted for the better government of the Church in the province. The first council was that of Baltimore in 1829, held by Archbishop Whitfield; a number of councils were subsequently held there, and when other archbishoprics were erected councils were held at New York, Cincinnati, New Orleans, St. Louis, San Francisco, and in Oregon. Besides these there have been three Plenary

Councils, imposing assemblages held at Baltimore, attended by all the archbishops and bishops of the country.

The wonderful growth of the Catholic Church has not been without opposition. Many saw in it a danger to republican institutions, and violence has not been confined merely to words or publications. Catholic institutions and churches have been destroyed by mobs.

To advocate and defend their doctrines and polity the Catholics have a quarterly review, several monthlies, and a large number of weekly papers in English, German, French, and Spanish. Their publishing houses issue in great numbers Bibles, Testaments, Prayer-books, doctrinal and controversial as well as devotional works, and books of a lighter character chiefly for the young.

The Catholic body is composed of the descendants of the colonial settlers and more recent immigrants and their offspring, with members joining them from other religious bodies; but they have no missionary societies and no direct machinery for extending their doctrine among those unacquainted with it. Many of its prominent men have, however, been converts—Archbishops Whitfield, Eccleston, Bayley, Wood; Bishops Tyler, Wadhams, Young, Gilmour, Rosecrans; Orestes A. Brownson, the philosopher; Haldeman, the philologist; Dr. L. Silliman Ives, formerly bishop in the Protestant Episcopal Church; Father Hecker, founder of the Paulists; Mother Seton, founder of the Sisters of Charity.

Among other distinguished men of the Catholic body must be named Cardinal McCloskey, the first American member of the Sacred College; Archbishop Hughes; Archbishop Kenrick, of Baltimore, a great theologian and Biblical scholar; Bishop England, of Charleston; Bishop Baraga, Father De Smet; the Abbé Rouquette and Rev. A. J. Ryan, gifted poets; Bishop Du Bois, founder of Mount St. Mary's; Bishop Bruté, of Vincennes; Prince Galitzin, Carroll of Carrollton, Commodore Barry, Colonels Moylan and Vigo, Generals Rosecrans, Stone, and Newton.

Religious orders are numerous: the ancient Benedictine and Cistercian monks; the Franciscan, Dominican, Carmelite, and Augustinian friars; Jesuits, Redemptorists, Servites, Oblates;

Priests of the Holy Cross, of the Holy Ghost, of the Resurrection; Sulpitians, Brothers of the Christian Schools, Brothers of Mary; Xaverian, Alexian, and Franciscan Brothers; Benedictine, Carmelite, Ursuline, Visitation, Dominican nuns; Ladies of the Sacred Heart; Sisters of Charity, of Mercy, and many others.

The statistics for the year 1893 afford striking evidence of the marvelous growth of the Church in the United States. At the beginning of that year, the numbers had increased to 14 archbishops, 73 bishops, 9,338 priests, more than 2,500 young men studying for the priesthood, 8,431 churches, nearly 4,000 chapels and stations, 117 colleges, 644 academies, 3,585 parochial schools with 731,385 pupils, 647 charitable institutions, and about ten million adherents.

THE VICARS-APOSTOLIC OF LONDON.

THE Catholic Church throughout the world is, under the Sovereign Pontiff, governed by bishops or archbishops, so that almost every part of the earth is under the spiritual care of one of the consecrated successors of the Apostles. There are dioceses, governed by archbishops and bishops; vicariates-apostolic, under the charge of bishops assigned to the task; some places where the faith has developed less are committed to prefects-apostolic till the number of Catholics requires a bishop's care.

The British colonies which were formed on the Atlantic coast of North America in the seventeenth and eighteenth centuries, extending from New Hampshire to Georgia, were, in regard to the Catholics dwelling in them, under the charge of the vicars-apostolic in England. The first of these was Right Rev. William Bishop, Bishop of Chalcedon, Vicar-Apostolic of England and Scotland, consecrated in 1623. His successor, Right Rev. Richard Smith, a native of Lincolnshire, who had studied at Oxford, Rome, and Valladolid, was consecrated Bishop of Chalcedon and vicar-apostolic January 12, 1625. He was in office when a community of Catholics settled in Maryland, but he was a fugitive in France and seems to have taken no part in regulating the discipline of the Church in America. After his death no appointment of a bishop as vicar-apostolic for England was made till 1685, when the Right Rev. John Leyburne was consecrated Bishop of Adrumetum and Vicar-Apostolic of England on September 9, 1685. He had been president of Douay College and vicar-general to Bishop Smith. He suffered imprisonment under William III., and died piously June 9, 1702.

In 1688 England was divided into four vicariates, and Bishop Leyburne retained that of the London District. He was succeeded by Right Rev. Bonaventure Giffard, consecrated April 22, 1688, Bishop of Madaura and Vicar-Apostolic of the Midland District. He was a native of Wolverhampton. Under William III. he, too, was imprisoned for a year in Newgate. He took an active interest in the American mission, where the superior of the Jesuit

missions was his vicar-general. His regulations in regard to the holidays and fast-days of obligation to be observed in the colonies were followed till the erection of the see of Baltimore. Bishop Giffard died at Hammersmith, March 12, 1734. He was succeeded by Right Rev. Benjamin Petre, Bishop of Prusa, who governed the vicariate till 1758. For many years, however, the great burden fell on his coadjutor, the zealous Dr. Richard Challoner, Bishop of Debra, consecrated January 29, 1741. This great prelate, who prepared a new translation of the Bible for English Catholics, gave them the "Catholic Christian Instructed," "Meditations," and other works still prized, presided as vicar-apostolic for forty years, and his care extended to this country down to the Revolution. In his later years he had as coadjutor Right Rev. James Talbot, consecrated Bishop of Birtha, August 24, 1759. Bishop Challoner died in January, 1781, aged nearly ninety.

When the Revolution broke out Bishop Talbot ceased to hold intercourse with the Catholic priests and people in the thirteen colonies. Accordingly, when peace was made and the independence of the United States acknowledged, the clergy in America applied to the Pope for the appointment of a prefect-apostolic. The attempt of the Anglicans to obtain a bishop in colonial days had made the very name so objectionable that Catholics were afraid to ask that one should be appointed for America.

The Rev. John Carroll was appointed prefect-apostolic in 1784. His jurisdiction did not extend over the whole territory of the United States, the settlements in Michigan, Indiana, Illinois, as well as Indian missions in Maine, Ohio, and New York, being still under the charge of the Bishop of Quebec. At this time Florida and Louisiana, embracing all west of the Mississippi, belonged to the diocese of Santiago de Cuba. Texas was part of the diocese of Guadalajara, New Mexico of that of Durango, while California was governed by a prefect-apostolic. In 1789 Pope Pius VI. erected the see of Baltimore, and appointed as its first bishop the Right Rev. John Carroll, who had been selected by the American clergy, his diocese embracing the whole territory of the republic at that time—that is to say, the portion of the United States of our day lying east of the Mississippi, with the exception of Florida.

THE FOUNDING OF
THE CATHOLIC HIERARCHY
IN
THE UNITED STATES.

Including Biographies of many Great Prelates who were Defenders
and Expounders of The Faith in the Early History of Our Country.

MOST REV. JOHN CARROLL, D.D.,

First Bishop and first Archbishop of Baltimore.

THE Most Rev. John Carroll is the origin of the American episcopate, as first bishop and subsequently first archbishop of Baltimore, all dioceses east of the Mississippi having been formed from that confided to his care, and all archbishops and bishops succeeding to some part of his authority. He was eminently worthy of the high position, and stands in history as a noble character, maintaining in all his acts the greatest episcopal dignity.

John Carroll was born at Upper Marlborough, Maryland, January 8, 1735, son of Daniel Carroll, a native of Ireland, and Eleanor Darnall. He began his studies at a school established at Bohemia, in Maryland, but was sent ere long to the great college at St. Omer, in Flanders. During his stay at that seat of learning he resolved to devote himself to a religious life, and entered the Society of Jesus at Watton September 17, 1753. After passing some years as professor he made his divinity course and was ordained in 1769. While at the College of Bruges in 1773 the establishment was seized by the Austro-Belgian government and the Fathers expelled. On becoming a professed Father he had given up all his property to his brother, and was now thrown on the world in a foreign land. He returned to America in June, 1774.

and began his labors as a secular priest among the Catholics in Maryland and Virginia. The claims of the colonists for their just rights were ignored by the English king and parliament, and war was imminent. Carroll had from the outset supported the rights of America, and when Congress sent delegates to Canada to win the co-operation, or at least neutrality, of the Catholic people of that province, the Rev. John Carroll accompanied Franklin, Chase, and Carroll to aid their mission by his influence as a priest. Bigotry in Congress defeated the mission, and the Rev. Mr. Carroll resumed his labors at Rock Creek.

At the close of the war the clergy in Maryland and Pennsylvania were anxious to be independent of the authorities of England, fearing to give offence to their fellow-citizens. Accordingly in 1783 they addressed a memorial to the Holy Father, not asking for a bishop, but for a superior independent of the Vicar-Apostolic of London. Benjamin Franklin at Paris strongly recommended to the Nuncio the reverend gentleman whom he knew so well, and, as he was the choice of the American clergy, Pope Pius VI. in June, 1784, appointed the Rev. John Carroll prefect-apostolic in the United States. Before the tidings of the appointment or the documents imparting authority had reached him, the Rev. Mr. Carroll stood forth as the champion of the Catholic cause in America by a convincing and learned reply to the pamphlet of an apostate priest which was widely circulated.

As prefect-apostolic he had all to organize and supply; Catholics were beginning to arrive and settle in the country, who were anxious for priests to offer the Holy Sacrifice for them. Churches were to be erected, but the prefect had no clergymen and no funds at his disposal. The old missionaries in the country were sinking under age and infirmities. Rev. Dr. Carroll visited the missions, laboring earnestly himself and doing all in his power to supply the wants of a flock scattered over the country. He began the erection of a college at Georgetown, now the oldest Catholic institution of learning. A Jubilee was for the first time proclaimed and the sacrament of Confirmation administered. After visiting Maryland, Pennsylvania, New Jersey, and New York he made a report to the Congregation *de Propaganda Fide* on the condition of the Church in the United States. It was soon e-

dent that a bishop with full powers was needed, and in 1788 the clergy again addressed the Pope and solicited the erection of an episcopal see, asking to be permitted to propose a candidate. The Holy See, guided by the Spirit of God, looked far into the future; the see of Baltimore was erected by the bull of Pope Pius VI., dated November 6, 1789, and the Sovereign Pontiff with great joy confirmed the choice of the American clergy and appointed as first bishop the Rev. John Carroll, whose virtue, wisdom, and prudence had become so well known.

On receiving his bulls the Rev. Mr. Carroll proceeded to England and was consecrated bishop by the learned Benedictine, the Right Rev. Charles Walmesley, then Vicar-Apostolic of the London District. The ceremony took place in the chapel of Lulworth Castle, August 15, 1790. Before he returned to America he was gladdened by a proposal from the superior of the Sulpitians, a body devoted to educating young men for the priesthood, to send some of their members to America. On his return he visited the cities and towns where Catholic congregations had risen up, extending his episcopal journey as far as Boston, where he received an appeal from the Catholic Indians of Maine. His bulls made his diocese co-extensive with the United States, and the French settlements in the West, heretofore dependent on the Bishop of Quebec, now appealed to him for aid. Yet in all his vast diocese he had few priests and not a single institution of learning or charity. God, who in his providence allowed vice and irreligion to scourge France, made the time of trial beneficial to England and the United States. Bishop Carroll received a body of Sulpitians, many pious and devoted secular priests from France, a colony of English Dominican Fathers, a community of Carmelite nuns, another of Poor Clares. He was thus enabled to give priests to New England, Kentucky, Indiana, and Illinois. A seminary was opened, and one of the first ordained from it was the Russian Prince Dmitri Galitzin, who became the apostle of the Alleghanies. On the 7th of November, 1791, he convened his clergy in a diocesan synod at Baltimore. Twenty-two priests, American, English, French, Irish, German, met to concert plans for a uniform discipline in the services of religion, for the support of the clergy, and the establishment of new churches.

The statutes drawn up by Bishop Carroll and adopted in this synod have ever since won admiration. The impulse given to religion by the appointment of a bishop was marked; but in the rapid growth of the Church came some sore trials to Right Rev. Dr. Carroll. At Philadelphia and Baltimore German congregations defied his authority; in other parts priests without faculties usurped churches, and some gave scandal instead of edification. It was evident that so vast a diocese was beyond the power of any one. Bishop Carroll soon solicited the appointment of a coadjutor and the division of the diocese; but the priest first selected as coadjutor died in Philadelphia of yellow-fever, a victim to charity, and Bishop Carroll received new responsibilities in the charge of some West India islands, and a few years later in the administration of the diocese of Louisiana. In 1800 the Right Rev. Leonard Neale was consecrated coadjutor-bishop, to the great joy of the founder of the American hierarchy. Guided by this pious director, Miss Alice Lalor soon after founded at Georgetown the first monastery in the United States of Visitation Nuns. In 1809 Mrs. Eliza A. Seton, a convert to the faith, founded at Emmitsburg the first American house of Sisters of Charity. The religious communities thus begun under the auspices of the great Bishop Carroll flourish to this day, the Sisters of Charity numbering more than a thousand. In 1809 the Rev. John Du Bois began in a log-cabin at Emmitsburg a new institution of learning, Mount St. Mary's, which as a theological seminary and a college has sent forth for more than three-quarters of a century well-trained priests and accomplished laymen. In 1806 Bishop Carroll was so encouraged that he laid the foundations of the cathedral of Baltimore.

Great as was the assistance rendered by Bishop Neale, Bishop Carroll was sensible that the interest of religion demanded a division of his diocese. Wherever a priest could be sent Catholics before unheard of gathered around the altar he reared. On his appointment as prefect Dr. Carroll estimated the Catholics in the country at 24,500, with twenty-four priests, some of them superannuated. In 1808 he could count sixty-eight priests, eighty churches, several religious orders, and three colleges. Pope Pius VII., by his brief of April 8, 1808, raised Baltimore to the rank

of a metropolitan see, and, dividing the diocese, founded new sees at Boston, New York, Philadelphia, and Bardstown, appointing to New York Father Richard Luke Concanen, a Dominican highly esteemed at Rome, and to the other sees priests already known by their zealous labors in America. Unable at once to hold a provincial council, Archbishop Carroll with his suffragans adopted a series of wise regulations which for years guided the bishops of the United States.

The diocese of Baltimore, as reduced, embraced Maryland, Virginia, and the Southern States to the Gulf and the Mississippi. Devoting his remaining strength and energy to build up the house of the Lord in this field, Archbishop Carroll lived to see consoling fruits. He beheld, too, the Society of Jesus in Maryland reorganized with the approval of the Holy See, and the mission increased by a number of learned fathers from Europe, and had the joy of living to see Pope Pius VII. formally restore the Society, to which he had so long belonged, by his bull of August 7, 1814. Towards the close of the year 1815 the aged patriarch of the Church in America showed by his failing health that death was approaching. He calmly awaited the last struggle, fortified by the sacraments, and expired Sunday, December 3, 1815. His pastoral letters show the bishop caring for his flock; his controversies with Wharton and others his ability in defending the faith against assaults.

MOST REV. LEONARD NEALE,

Second Archbishop of Baltimore.

LEONARD NEALE was born at Port Tobacco, in Maryland, on the 15th of October, 1746, of a family which had for more than a century maintained the faith in that province. His pious mother sent her children to Europe to obtain an education, and Leonard, after his course at St. Omer's, resolved to embrace the religious life, as his brothers and sister had done. After studying at Bruges and Liege he was ordained, and exercised the ministry till the suppression of the Society of Jesus. He then went

to England, but, hearing that priests were needed in Demerara, sailed to that province and labored there as a missionary among whites, negroes, and Indians. Returning to Maryland in 1783, he took charge of a mission at Port Tobacco; but when the yellow-fever in 1793 carried off two priests in Philadelphia—Rev. Mr. Gressel, who had been named coadjutor-bishop, and the able controversialist, the Rev. Father Fleming, of the order of St. Dominic, died amid their apostolic labors—Rev. Mr. Neale hastened to the spot, and during that and subsequent visitations of the terrible disease labored with zeal and courage. He was not only pastor in Pennsylvania, but also vicar-general for that and the other Northern States. At Philadelphia Miss Alice Lalor became his penitent, and, under his direction and advice, in time founded the first community of Visitation Nuns in America. In 1798 Bishop Carroll appointed the Rev. Mr. Neale president of Georgetown College. His experience in colleges of the Society of Jesus in Europe enabled him to give the new institution a solid and tried system. He was at last selected as the coadjutor of Bishop Carroll, and was consecrated Bishop of Gortyna, December 7, 1800. Retaining the position of president of Georgetown College, he was also director of the Visitation Nuns and of the Poor Clares.

He took part in the meeting of the suffragans after the division of the diocese, and in the wise statutes framed on that occasion. On the death of Archbishop Carroll, December 3, 1815, he succeeded to the metropolitan see of Baltimore, and received the pallium from Pope Pius VII. in the following year. One of his first steps was to solicit from the Holy See a formal approval of the Visitation community founded under his direction.

The aged archbishop was not free from trials. The condition of the Church in Philadelphia and in South Carolina involved him in troubles that weighed heavily on him. Anxious to secure a successor, who might be better able to bear the burden of the archiepiscopate, he earnestly besought Bishop Cheverus, of Boston, to become his coadjutor; but, yielding to the advice of that great bishop, finally selected a Sulpitian of learning and ability, the Rev. Ambrose Maréchal, who was appointed Bishop of Stauropolis, July 24, 1817. Before the bulls arrived from

Rome the venerable archbishop had expired in his residence adjoining the Visitation Convent at Georgetown, June 15, 1817. The Sisters claimed his body as a sacred deposit, and it was interred beneath the altar of their convent chapel, where it remains to this day.

MOST REV. AMBROSE MARÉCHAL,

Third Archbishop of Baltimore.

AMBROSE MARÉCHAL was born in 1768 at a place called Ingre, near Orleans, France. His family were able to give him the highest education, but, while all was tending to irreligion and impiety, young Maréchal resolved to enter the ecclesiastical state. He had studied his theology under the Sulpitians and was ready for ordination when the blow fell on the Church. He, however, contrived to be ordained secretly at Bordeaux, and the same day embarked for America, reaching Baltimore June 24, 1792. He entered on his priestly career by missionary labors in St. Mary's County and on the Eastern Shore, but on the organization of St. Mary's College in 1799 became professor of theology. In 1803 the superior of St. Sulpice recalled him to France, where he filled the chair of theology in several seminaries. In 1812, to his own joy, he was assigned to his old position in Baltimore. He refused the see of Philadelphia, to which he had been nominated; but when, at the urgent request of Archbishop Neale and Bishop Cheverus, he was appointed coadjutor of Baltimore, he yielded. The bulls arrived after the death of the venerable Doctor Neale, and the Rev. Dr. Maréchal was consecrated Archbishop of Baltimore by Bishop Cheverus, December 14, 1817.

His great predecessors had suffered much from unworthy priests, accepted from abroad without full knowledge of their character. Archbishop Maréchal had a body of priests many of whom had been trained for the American mission, but he encountered opposition from lay trustees, who in not a few places,

misled by intriguing men, claimed the right to appoint priests, and who wished to make the pastors of God's Church their hired servants. The adjusting of questions as to the legal title of property belonging to the old Jesuit missions also involved difficulties of no slight moment.

In 1820 the diocese of Baltimore was again divided, and an episcopal see was erected at Charleston, the diocese embracing the Carolinas and Georgia, and another see at Richmond, with Virginia for its diocese. The newly-appointed Bishop of Richmond found such scanty resources in Virginia that, after a year's struggle, he was translated to a see in Ireland. Archbishop Maréchal then governed the diocese of Richmond as administrator-apostolic.

He completed and dedicated his cathedral in May, 1821, the fine altar being a gift from priests who had been his pupils in French seminaries. One of his great objects was to convene a Provincial Council in the United States, that by united counsel the bishops might give stability to the house of God. He drew up the plans for one, and, proceeding to Rome in 1821, took steps to secure so desirable a synod. Briefs regarding the future council were issued by Pope Pius VII. in 1823 and by Pope Leo XII. in 1828, but Archbishop Maréchal did not live to see the council assemble.

A community of colored Sisters had been founded by the Rev. Mr. Joubert, known as Sisters of Providence, and in 1825 their association was approved by Archbishop Maréchal. In 1826 he visited Canada in the interest of religion, and on his return, while at Emmitsburg, began to disclose symptoms of dropsy of the chest. He at once forwarded to Rome the names of three whom he recommended for the position of coadjutor. The Pope, by bulls of January 8, 1828, appointed the Rev. James Whitfield Bishop of Apollonia and coadjutor with the right of succession.

Archbishop Maréchal, feeling that the work of the diocese would be ably continued, dismissed all care and prepared for death. Fortified by all the consolations of religion, he expired calmly on the 29th of January, 1828.

MOST REV. JAMES WHITFIELD,

Fourth Archbishop of Baltimore.

JAMES WHITFIELD was born in Liverpool November 3, 1770, and on the death of his father set out with his mother for Italy, in hope that the climate would benefit her health. While returning to England they were detained at Lyons by one of Napoleon's decrees against the English government. Here he formed the acquaintance of the Rev. Ambrose Maréchal, and, entering the seminary, was ordained priest in 1809, his good mother living to see her son minister at the altar. Returning to England, he served for some years as parish priest at Crosby, but, on the pressing invitation of Archbishop Maréchal, came to America in the autumn of 1817. As one of the pastors of the cathedral he showed great zeal, prudence, and ability. In the care of the negroes he was especially interested.

He was appointed, by bull of January 8, 1828, Bishop of Apollonia and coadjutor of Baltimore; but as the document did not arrive during the lifetime of Archbishop Maréchal, he was consecrated Archbishop of Baltimore by succession on Whitsunday, May 25, 1828, the venerable Bishop Flaget officiating. The pallium reached him the next year.

Archbishop Whitfield made a careful and strict visitation in the diocese of Baltimore and in that of Richmond, of which he was administrator. He submitted to the Holy See his learned predecessor's plan for a Provincial Council, and, on its approval, proceeded, in compliance with the instructions, to summon his suffragans to meet him in the cathedral of Baltimore.

The first Provincial Council of Baltimore forms an epoch in the history of the Catholic Church in the United States. It was held a little more than half a century after the day which, by declaring the colonies free and independent States, liberated the Catholics and their Church from the oppressive laws of England. During that half-century the Church, which, after the Peace of Paris, was represented by Dr. Carroll as having some twenty-five thousand members and twenty-five priests, had risen

to a body of half a million in a population of twelve millions. In the limits of the original diocese of Baltimore there were seven bishops, one hundred and sixty priests, nearly as many churches, three colleges, eight convents, and three hundred and fifty thousand Catholics; while the dioceses of New Orleans, St. Louis, and Mobile gave two more bishops, more than eighty priests, some ten convents, and one hundred and fifty thousand of the faithful. It was essential to adopt uniform regulations for the spiritual government of this large and rapidly increasing body, which had seminaries, colleges, schools, but could not obtain churches and priests for all who desired them.

The council opened in the cathedral of Baltimore on Sunday, October 4, 1829. Beside Archbishop Whitfield, who presided, there sat in this memorable synod the venerable Bishop Flaget of Bardstown; the able and eloquent Bishop England, of Charleston; Bishop Edward Fenwick, of Cincinnati; Bishop Rosati, of St. Louis, administrator of New Orleans; and Bishop Benedict Fenwick, of Boston. Bishop Du Bois and Bishop Portier, of Mobile, were in Europe, and Bishop David, coadjutor of Bardstown, was unable from ill health to attend. Philadelphia was represented by the administrator, Very Rev. William Mathews. The superior of the Jesuits, the visitor of St. Sulpice, and several theologians attended. Eminent lawyers, called in to consult in regard to the tenure of church property in the eye of the civil law, were struck by the grave and venerable assembly of the superiors of the Catholic Church, while to the people at large the pomp and ceremonial seemed to revive the ages of faith and give earnest of future triumphs for the Church. Thirty-eight decrees were adopted regulating the appointment of pastors and other priests, the administration of the sacraments, the holidays and fasts of obligation, the tenure of Church property, the establishment of schools, and the diffusion of Catholic books and periodicals. The decrees were transmitted to his Holiness Pope Pius VIII. and formally approved—the basis of the law for the Church in the United States.

The council was followed by consoling results. Archbishop Whitfield wrote in 1832: "The wonders, if I dare so express myself, that have been operated and are daily operated in my

diocese are a source of consolation to me amid the difficulties against which I have still often to struggle." "A truly Catholic spirit distinguishes Maryland and the District of Columbia. . . . Conversions of Protestants in health are also numerous, and not a week, in some seasons not a day, passes without our priests being called to the bedside of some invalid who wishes to abjure error and die in the bosom of the Church."

The terrible Asiatic cholera in that year visited the United States. Archbishop Whitfield, with his priests and Sisters, was untiring in devotion to the afflicted. The diocese lost two priests by death, and two Sisters died of cholera while attending the sick in the hospital, and a colored Oblate Sister of Providence was another victim of charity.

The next year the archbishop obtained of the Holy See a dispensation for the United States from the usual abstinence on Saturdays and Rogation Days, many of the poorer Catholics at service finding it difficult to obtain necessary food on those days.

On the 20th of October, 1833, Archbishop Whitfield opened the Second Provincial Council of Baltimore, which was attended by Bishop David, coadjutor of Bardstown, representing the aged Bishop Flaget; and also by Bishops England of Charleston, Rosati of St. Louis, Du Bois of New York, Portier of Mobile, Kenrick, administrator of Philadelphia, Résé of Detroit, and Purcell of Cincinnati. The two last were consecrated a few days before the session of the council, Dr. Purcell succeeding Bishop Fenwick, who had died of cholera while visiting his diocese. The see of New Orleans was vacant, Bishop de Neckere having died in September. In this council a plan was adopted for the future appointments to the episcopate, and the boundaries of the dioceses definitely fixed. The council also took steps in regard to missions among the Indian tribes and among the negroes in Liberia. The establishment of a theological seminary in each diocese was advised, and a committee appointed to revise books used in Catholic schools. The decrees of the council were duly approved at Rome, and a see established at Vincennes, as requested by the fathers of the council.

Archbishop Whitfield devoted his large private fortune to the good of his diocese, completing the tower of the cathedral and the archiepiscopal residence. He built at his own cost the church of St. James, laying the corner-stone May 1, 1833, and consecrating it on the first of May, 1834. His health was then rapidly failing. Visits to medicinal springs proved of no avail, and he returned to his episcopal city to prepare for the close of his well-spent life. Fortified by the sacraments and surrounded by his coadjutor and clergy, to whom he had been a father and a model, he died piously October 19, 1834.

At the time of his death the dioceses of Baltimore and Richmond contained sixty-eight priests, about sixty-four churches or chapels, three colleges, four academies or boarding-schools for girls, an orphan asylum, an infirmary, and several schools.

MOST REV. SAMUEL ECCLESTON,

Fifth Archbishop of Baltimore.

SAMUEL ECCLESTON was born in Kent County, Maryland, on the 27th of June, 1801, of parents belonging to the Episcopal Church, but, his widowed mother marrying a Catholic, he was led by the examples he saw to embrace the faith while a pupil of St. Mary's College. He resolved, too, to devote his life to the ministry, and, having made his divinity studies in the seminary, was ordained April 24, 1825. To ground himself still more in sacred learning he spent some time at Issy, and, after visiting England and Ireland, returned to his native country. He was appointed vice-president and soon became president of St. Mary's College, and in 1834 was elected Bishop of Thermania and coadjutor to Archbishop Whitfield, by whom he was consecrated on the 14th day of September. In little more than a month he had the sad task of chanting the requiem for his metropolitan. Archbishop Eccleston came to his high duties in the vigor of early manhood, and gave them the energy of his life. Under his encouragement the Visitation nuns increased

the number of their academies, Brothers of St. Patrick came to direct parochial schools for boys, and the German Catholics were confided to the care of the sons of St. Alphonsus, the Redemptorist Fathers; the preparatory college of St. Charles for young levites was founded; soon after the Lazarists, in 1850, began their labors in the diocese of Baltimore, and the Brothers of the Christian Schools established a novitiate of their order; so that the diocese has ever since been the hive for the great missionary body of Redemptorists and that excellent teaching body, the sons of the Venerable La Salle.

Nor was it only in his own diocese that his influence was felt. It was the privilege of Archbishop Eccleston to preside in no fewer than five provincial councils as metropolitan of the Church in the United States. In the third council, which met April 16, 1837, eight bishops sat with the metropolitan; in the fourth, which opened May 17, 1840, the number, by the increase of sees, had risen to twelve. This council addressed letters of sympathy to the Bishop of Cologne and the Archbishop of Posen, who were suffering under the merciless iron hand of Prussian intolerance. This council provided for the transmission of property held by a bishop to his successor, the laws of the several States not recognizing the bishop as a corporation sole. One of the important decrees of the fifth council, which opened May 14, 1843, was that which cut off from the sacraments any Catholic who dared remarry after obtaining a divorce under State laws. The memorable act of the sixth council was the decree by which the twenty-three bishops of the Catholic Church in this country chose "The Blessed Virgin conceived without sin" as the patroness of the United States.

When the revolutionary storms drove Pope Pius IX. from his sacred city, Archbishop Eccleston, in January, 1849, invited him to Baltimore to preside in the Seventh Provincial Council. That synod met May 6, 1849, and was attended by twenty-five bishops. It urged the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary. By this time the number of sees made a division of the province desirable. Archbishoprics were created at New York and Cincinnati.

Archbishop Eccleston was stricken with a fatal illness in

April, 1851, while residing at Georgetown, in a house adjoining the monastery of the Visitation. Here he died piously April 22, 1851. His body was removed to his episcopal city, honored by obsequies of an imposing character, at which even the President of the United States attended.

MOST REV. FRANCIS PATRICK KENRICK,

Third Bishop of Philadelphia, Sixth Archbishop of Baltimore.

THE successor of Archbishop Eccleston was a bishop already world-renowned for learning and ability. Francis Patrick Kenrick, born in Dublin, Ireland, December 3, 1796, received a sound and pious education under the care of a learned uncle, a clergyman, and completed his studies in the College of the Propaganda at Rome, where he spent seven years. He was sent to Kentucky in 1821 on the request of Bishop Flaget for a priest fitted to occupy a chair in a theological seminary. He was already remarked for the depth and accuracy of his mind, and the extent of his studies in dogmatic and patristic theology and in Holy Scriptures. As professor at St. Thomas' Seminary, Bardstown, he trained many excellent priests, and, untiring in his labors, acted as professor in the college and discharged parochial duties. His health was really injured by his devotion to the multiform work before him. Ready in disputation, he became an acknowledged champion of the faith. A Presbyterian clergyman assailed the doctrine of the Holy Eucharist under the title of Omega. Kenrick's "Letters from Omicron to Omega" were an overwhelming reply that silenced the impugner of the words of Christ; other discussions ensued, in all which the learned professor acquired new fame. While attending the first Provincial Council of Baltimore as theologian of Bishop Flaget, Rev. Mr. Kenrick was selected for the difficult post of Bishop-administrator of Philadelphia. He was consecrated Bishop of Arath, June 6, 1830, in the cathedral at Bardstown. On assuming the charge of the diocese he found the trustees of St. Mary's Church

defiant when he declared himself pastor of that church; but, interdicting it, he rented a house and began within its walls a theological seminary. Then he entered the pulpit of St. Mary's and broke the power of the trustees, permitting only the exercise of functions recognized by the Church. The trustees soon attempted to renew their rebellion; but he repressed their turbulence and made it a rule to allow no church to be organized in the diocese under the trustee system. Having overcome that great obstacle to Catholic progress and piety, Bishop Kenrick, by constant visitations of his diocese, made himself acquainted with his flock. Few of the parishes at first had resident pastors, but his little seminary in his own house developed into the noble theological seminary of St. Charles Borromeo, which has given Pennsylvania so many excellent priests. The cholera called forth all the zeal of the bishop and his clergy, and the Sisters of Charity of the Blessed Virgin, a community instituted in Philadelphia, were especially devoted. In 1834 Philadelphia had five churches and twenty-five thousand Catholics, and another church, St John's, was soon erected by Rev. John Hughes.

In the ensuing years schools and charitable institutions were multiplied; but a new storm of persecution arose against the Catholics, and in 1844 a blood-thirsty mob took possession of Philadelphia. St. Michael's and St. Augustine's churches, with a library of very great value, houses of devoted Sisters, and many residences of humble Catholics, were given to the flames, the city authorities offering no protection. Many Catholics were butchered. The State authorities at last quelled the riot, but it was renewed again in July and repressed only by decisive measures.

In 1843 the diocese of Philadelphia was divided, that of Pittsburgh having been set off. Bishop Kenrick retained eastern Pennsylvania, Delaware, and western New Jersey. In this part had arisen the Jesuit college of St. Joseph and the Augustinian college of St. Thomas of Villanova, the academies of the Ladies of the Sacred Heart, Visitation nuns, and Sisters of St. Joseph, while Sisters of the Good Shepherd began their holy work. The Redemptorists and School Sisters of Notre Dame began to labor among the Germans. When in 1851 Bishop Ken-

rick was promoted to the see of Baltimore the diocese of Philadelphia contained one hundred and two churches and chapels, one hundred and one priests, and forty-six seminarians preparing to reinforce them. While Bishop of Philadelphia Dr. Kenrick published two works which rendered great service to the seminarians and clergy—his “Theologia Dogmatica” and his “Theologia Moralis.” His “Primacy of the Apostolic See,” “Vindication of the Catholic Church,” and works on baptism and justification were able and timely.

On the 3d of August, 1851, Bishop Kenrick was promoted to the see of Baltimore, and was soon after appointed apostolic delegate to preside at a Plenary Council. It was opened May 9, 1852, and was attended by six archbishops and twenty-six bishops of the United States. Its decrees aimed to give uniformity to discipline throughout the whole country. They recognized the infallibility of the Sovereign Pontiff, re-enacted the decrees of the Provincial Councils, regulated the Ritual and Manual of Ceremonies, the absence of bishops, the establishment of consultors and a chancery in each diocese, the fixing of limits to parishes, publication of banns, marriage and baptism, catechetical instructions, the maintenance of theological seminaries and parochial schools, took steps to prevent the reception of wandering priests, the usurpation of lay trustees, encouraged the Associations for the Propagation of the Faith and for the conversion of non-Catholics.

In 1853 Archbishop Kenrick convened a diocesan synod, promulgating statutes in harmony with the council, and a year later attended the gathering of the episcopate at Rome when Pope Pius IX. solemnly defined the dogma of the Immaculate Conception. On his return he held a Provincial Council and encouraged the establishment of several needed asylums in his diocese. Ever anxious to uphold the discipline of the Church, he convened another synod in 1857 and a Provincial Council in 1858. He took an active part in placing on a firm foundation the American College at Rome, founded by Pope Pius IX.

His life of active zeal and study had gradually undermined his health, and in 1863 general anxiety was felt, although there was no indication of immediate danger. Bishop O'Connor spent

the evening of the 5th of July with him, leaving him in apparently his usual condition; but during the night he expired calmly by a sudden but not unprovided death.

The last work of this studious prelate was a revision of the Catholic version of the Bible, which, translated originally by Rev. Gregory Martin, of Douay College, had been revised by Bishop Challoner, and had undergone so many changes at the hands of others as to be no longer creditable to the Catholic body or safe as a translation. His epitaph says that "he adorned the archiepiscopal chair with the greatest piety and learning, as well as with equal modesty and poverty."

MOST REV. MARTIN JOHN SPALDING,

Second Bishop of Louisville, Seventh Archbishop of Baltimore.

MARTIN JOHN SPALDING was born May 23, 1810, on the Rolling Fork, Kentucky, where his grandfather, Benedict Spalding, had settled in 1790 when he came from St. Mary's County, Maryland. Both his parents, Richard Spalding and Henrietta Hamilton, were natives of that old Catholic county. After studying the rudiments in the nearest log school he entered St. Mary's College as soon as it opened in 1821, and so distinguished himself that at the age of fourteen he was the professor of mathematics. On being graduated in 1826 he resolved to become a priest, and entered the seminary at Bardstown. At the age of twenty he was sent to Rome, and, though stricken down by a dangerous illness, won his doctor's cap by an able defence of his theses against some of the greatest men in the Catholic capital. Returning to his own diocese, he became pastor of the cathedral and professor of philosophy in the diocesan seminary. He aided in establishing the *Minerva*, and contributed to periodical literature. The college journal soon gave way to the *Catholic Advocate*, of which he was chief editor, as he soon became of the *United States Catholic Magazine*. He was also a contributor

to the Catholic magazines, his collected articles forming a valuable volume. In 1838 he became president of St. Joseph's College, but was placed again at Bardstown when the bishop removed his see to Louisville, but soon, as vicar-general, followed Dr. Flaget. Averse to controversy, he gave lectures in defence of Catholic doctrines when a knot of Protestant ministers misrepresented and assailed them. On the resignation of Bishop Charbat, Doctor Spalding was appointed Bishop of Lelonge and coadjutor of Louisville, and was consecrated by Bishop Flaget, September 10, 1848. From this time the administration really devolved upon him, and on the death of the venerable bishop, February 11, 1850, he became Bishop of Louisville. He wrote the early history of the diocese in his "Sketches of Kentucky," and the life of his predecessor apart in a special work. He recalled the Jesuits to his diocese, and welcomed a colony of Cistercians who founded the Trappist abbey at Gethsemane. In 1842 the Sisters of the Good Shepherd began their redeeming work in Louisville. By visitations of his diocese, retreats of the clergy, and missions among the people Bishop Spalding labored to keep alive the spirit of Catholic faith. He established orphan asylums, attended to the spiritual wants of those who did not speak English, establishing churches for the Germans. He completed the cathedral, the corner-stone of which he had laid while coadjutor, and erected many new churches; but he felt that the diocese ought to be divided. The Plenary Council accordingly asked the Holy See to establish the see of Covington. After joining in the deliberations of the council he visited Europe, obtained a colony of Xaverian Brothers in Belgium, and took steps towards establishing a missionary college at Louvain—a project which he afterwards, with the aid of Bishop Lefevre, carried out successfully.

In August, 1855, Louisville was given up to a Know-Nothing mob, who butchered or burned nearly one hundred Catholics and gave some twenty houses to the flames. The cathedral was menaced, but, by the providence of God, escaped. Bishop Spalding took an important part in the councils held at Cincinnati in 1855, 1858, and 1861, the pastoral letters all emanating from his pen.

While constant in the care of his diocese, he was always engaged in some literary work. He exposed the fallacy of Morse's pretended Lafayette motto, silenced Prentiss in regard to Catholic education, and gave a noble refutation of D'Aubigné's "History of the Reformation." When the civil war began his diocese became a scene of military operations; colleges closed and churches were exposed to destruction. "I must attend to souls," he wrote, "without entering into angry political discussion." His priests and sisters of various orders were untiring in their devotion to the sick and wounded on the battle-field and in the hospital, several dying martyrs to charity. Amid all the turmoil of war, however, Bishop Spalding assembled his priests in synod to renew their fervor in such dread times.

On the 11th of June, 1864, he received the Papal Rescript which promoted him to the archiepiscopal see of Baltimore as successor to Archbishop Kenrick. He took possession of his new see on the 31st of July. One of his earliest acts was to found a House of the Good Shepherd in Baltimore, a colony of sisters coming from Louisville at his request. He then made a visitation of his diocese, urging the faithful to profit by the jubilee then granted by Pope Pius IX. In his pastoral on that occasion he explained and justified the famous Syllabus. In 1865 he convened the sixth synod of the diocese. As the war went on he was charged with the administration of the diocese of Charleston, to which the bishop was unable to return, and he made a successful appeal to Northern Catholics to aid their war-stricken brethren in the faith. His own diocese was not neglected; in 1866 he began a boys' protectory, confiding it to the Xaverian Brothers. A Plenary Council was again required, and Pope Pius IX., approving the plan, by letters of February 16, 1866, appointed Archbishop Spalding to preside. He immediately set to work to plan out its whole work, and when, years after, a third council was called it was found that there was little to be done except to carry out such parts of his plan as had not been acted upon at the time. The great ecclesiastical assembly met in his cathedral on the 7th of October, seven archbishops, thirty-eight bishops, three mitred abbots, and more than a hundred theologians taking part in its deliberations. It was the largest council since

the general one held at Trent. Its decrees covered the whole field of dogma and discipline.

The great archbishop then devoted himself to his own diocese, and gave especial attention to extending the ministry to Catholic colored people and all who sought to enter the Church. He visited Europe, but even there was laboring for the good of the Church in this country.

On the 20th of October, 1869, he took leave of his diocese in order to attend the General Council of the Vatican, summoned by Pope Pius IX. At first he was one who deemed the definition of the Pope's infallibility when teaching *ex cathedra* inopportune; but when he found the rationalistic governments of France, Spain, Bavaria, Austria, and Italy intriguing to prevent it, he declared that the definition was necessary. With the bishops from countries where Catholicity was free, he insisted upon it. He labored incessantly during the eight months that the sessions lasted, and remained in Rome till the fourth and last general congregation, July 18, 1870. After the Constitution issued, Archbishop Spalding addressed a pastoral to his flock on the Papal Infallibility, treating the subject in the plain and simple style that carries light and conviction to the mind. He then visited Switzerland and Savoy, intending to return to the council when it reassembled, but the wicked course of Victor Emmanuel in seizing Rome made its reassembling impossible. Archbishop Spalding returned to his diocese. There he resumed his labors, though recurring illness made all exertion at times impossible; he built fine parochial schools near his cathedral, and began a church in honor of St. Pius V. A visit to New York on matters relating to the Church in the whole country brought on acute bronchitis. On Christmas day he said Mass at a temporary altar in the hall near his bedroom, and it was the last time he was to offer the Holy Sacrifice. His sufferings became intense, and the remedies employed to relieve him were extremely painful, but he bore all with cheerfulness and resignation. He expired on the 7th of February, 1872, Bishop Becker giving him the last blessing, and on the 12th his body was laid beside that of Archbishop Kenrick.

MOST REV. JAMES ROOSEVELT BAYLEY,

First Bishop of Newark and Eighth Archbishop of Baltimore.

JAMES ROOSEVELT BAYLEY was the son of Dr. Guy Carleton Bayley and Grace Roosevelt, his father being a brother of the holy Eliza Seton, who founded the Sisters of Charity in the United States. He was brought up in the Episcopalian creed, to which the family belonged, and early evinced a love of literature and books. After an early course at Mount Pleasant Academy he entered Trinity College, Hartford, and became a pupil of Rev. Dr. Samuel Farmer Jarvis, whose love of the Fathers and clear, logical mind drew himself and his pupils irresistibly towards Catholic truth. Under him he prepared for admission to the ministry of the Episcopal Church, and in time became rector of a church at Harlem. But his soul felt cramped in the cold formalities of that sect. Visiting the poor and often suffering Catholic huts in his district, he was impressed by the lively faith, piety, and resignation which he witnessed. He resolved to become a Catholic. An uncle, whose favorite he was, endeavored to dissuade him and sent him abroad, certain that if young Bayley saw Catholicity as it was in Rome he would be cured of all such ideas. Renouncing the worldly prospects before him, he was received into the Church in Rome in April, 1842. Proceeding to Paris, he entered the seminary of St. Sulpice, and, to gratify the wish of Archbishop Hughes, returned to New York to be ordained by him in 1844. Attached to the cathedral, he was zealous on the mission; and, as secretary of the archbishop, organized the chancery of the diocese, collecting and arranging all records of the past and insuring future regularity. When New Jersey, which had been part of the dioceses of New York and Philadelphia, was formed into a bishopric the Rev. Mr. Bayley was selected as the first Bishop of Newark, and was consecrated on the 30th of October, 1853, in St. Patrick's Cathedral, New York, by Archbishop Bedini. In his new diocese he established Seton Hall, a theological seminary and college of a high order, introduced several religious communities, encouraged the building of churches, and above all of schools. formed as

sociations to keep young men together and give them innocent enjoyment. For nineteen years his influence was felt throughout the State, the bitterest enemies of the faith acknowledging that it was ever exerted in the cause of morality and good citizenship. His pastoral letters were read with reverence by his flock and with respect by all, and in the three councils of New York and the Second Plenary Council of Baltimore his learning, wisdom, and practical methods carried great weight. He visited Rome in 1862 at the time of the canonization of the Japanese martyrs, and some years later to attend the centenary of the Apostles St. Peter and St. Paul. In 1872 he was, to his own regret, transferred by a brief of July 10 to the see of Baltimore as successor of Archbishop Spalding. His health was already impaired, but he twice visited his diocese and began a third visitation. He freed the cathedral from debt and consecrated it. In 1877 he was advised to visit Vichy for the benefit of his health, but, finding his disease increase, he sought only to die among his flock. He reached New York in a dying condition, and expired at Newark, among the clergy and people who loved him so devotedly, October 3, 1877. After funeral services in the cathedral of that city his remains were conveyed to Baltimore for similar honors, and were finally laid beside those of his venerated aunt, Mother Seton, at Emmitsburg.

Beside his pastorals he published a "Sketch of the Catholic Church on the Island of New York" and "Memoirs of Bishop Bruté, of Vincennes."

HIS EMINENCE JAMES CARDINAL GIBBONS,

*First Vicar-Apostolic of North Carolina, Fourth Bishop of Richmond,
Ninth Archbishop of Baltimore.*

JAMES GIBBONS was born in Baltimore on the 23d of July, 1834, and was baptized in the cathedral by the Rev. Charles I. White. He was taken to Ireland at the age of ten, and made his earliest studies there, attracting the attention of Archbishop Mc-

Hale by his piety and diligence. Returning to his native country, he entered the preparatory seminary, St. Charles' College, and after his course there entered St. Mary's College, Baltimore. He was ordained on June 30, 1861, and assigned to St. Patrick's Church, but in a few months received charge of St. Bridget's Church, Canton, with the care of St. Lawrence's at Locust Point, as well as of the Catholic soldiers at Fort McHenry. The zeal of the young priest in this laborious duty showed his merit, and Archbishop Spalding made him his secretary and assistant at the cathedral. The peculiar charm of his manner, the influence his piety exercised, made him a marked man, and at the Second Plenary Council of Baltimore he was selected as the priest best fitted to organize the new vicariate-apostolic in North Carolina, a State where Catholicity had made least impression. He did not shrink from the difficult task. Everything was to be created; the scattered Catholics were fewer in the whole State than would be found in a Maryland parish. He was consecrated Bishop of Adramyttum in the cathedral of Baltimore, August 16, 1868, and proceeded to Wilmington, North Carolina, making St. Thomas' Church his residence. He found one or two priests in the State, and seven hundred Catholics scattered in a population of a million. He drew devoted priests to him, and labored in person with the gentle zeal of a St. Francis of Sales, winning a way to hearts that the profoundest erudition or the highest eloquence failed to reach. He visited every part of the State, preaching and lecturing in court-houses, meeting-houses, any hall that could be had, and everywhere presenting the unknown truth with irresistible power. His method can be best understood by his wonderful little book, "The Faith of our Fathers," a work that has been more effective than any other since Milner published his "End of Controversy." Little communities of converts began to form, and the ministers of God began to feel courage. Churches sprang up in the larger cities, the Sisters of Mercy came to open an academy, and the ancient order of St. Benedict prepared to found a monastery. On the death of Bishop McGill, Doctor Gibbons was transferred to the see of Richmond, July 30, 1872, retaining, however, the charge of his vicariate. His labors in the larger field were even more fruitful, and the influence was

gradually extending, when Archbishop Bayley, finding his health precarious, asked that he should be appointed coadjutor of Baltimore. On the 29th of May, 1877, he was made Bishop of Janopolis and proceeded to Maryland. He left with reluctance the flocks in Virginia and North Carolina to assume the charge of the ancient diocese of Baltimore, of which he became archbishop on the death of Archbishop Bayley in the following October. The pallium was conferred upon him on the 10th of February, 1878. His venerable mother, who had lived to see her son enthroned in the cathedral where he had been baptized, died soon after at the age of eighty. Raised thus to the highest position in the American hierarchy, he enjoys the respect of all, and was chosen by Pope Leo XIII. to preside in the Third Plenary Council of Baltimore in November, 1884, having been invited to Rome with other archbishops and bishops in the previous year in order to deliberate on the most urgent matters to be considered in that assembly.

In the Consistory held by Pope Leo XIII. in June, 1886, the Archbishop of Baltimore was created a cardinal priest, and the insignia of his new dignity were soon after borne to him across the Atlantic.



DIOCESE OF CHARLESTON.

RIGHT REV. JOHN ENGLAND,

First Bishop of Charleston.

JOHN ENGLAND, destined to be one of the greatest of American bishops, was born in Cork, Ireland, September 23, 1786, of a family that had suffered severely under the unchristian penal laws. Inheriting their piety, he grew up deeply attached to his faith. After spending two years at the study of law John England renounced the world and entered Carlow College to prepare for the priesthood. While a seminarian he showed his missionary spirit by undertaking the spiritual instruction of the militia quartered near the college, and by founding an asylum for unprotected women and a free school. Before his ordination he preached in Carlow cathedral, and was appointed president of the Theological Seminary at Cork. After his ordination, October 10, 1808, he delivered a series of lectures in the cathedral, and became chaplain of the prison. Soon after he was placed at the head of St. Mary's Theological Seminary by Bishop Moylan, and appointed by his successor, Bishop Murphy, parish priest of Bandon, a most bigoted place, where Catholics and their clergy were subjected to every form of insult.

When the diocese of Charleston was established, embracing the Carolinas and Georgia, Dr. England was selected for the mitre, and was consecrated on the 21st of September, 1820, by Bishop Murphy in Cork. On reaching his diocese Bishop England found only two churches and two priests. He made a visitation of his diocese, gathering Catholic families together, encouraging them to persevere in the faith till he could obtain priests for them. To recruit his clergy he established a classical school in Charleston, the teachers being candidates for holy orders, who pursued their theology under the bishop. He re

vived classical studies in the South and took part in scientific and literary associations. As a preacher he was universally admired, Protestants flocking to hear his discourses. So deeply did the Catholic bishop impress them that, at the instance of the Southern members, he was invited to preach before the members of the House of Representatives at Washington.

The diocese committed to Dr. England's charge involved great exertion and labor, from which he never shrunk, but he was alive to the wants of the Church in the whole republic. He identified himself with the country from his consecration, and became thoroughly American in feeling. He endeavored to organize the Church in each of the States under his care by giving it an annual convention of the clergy with lay delegates from the various congregations. In these conventions affairs of general interest were discussed. He was the first, too, to establish a Catholic paper, so as to give the Church a medium for spreading information, exciting faith and perseverance, and refuting error by the clear assertion of dogmatic truth. The *United States Catholic Miscellany*, founded and conducted by Bishop England, met and repelled attacks on the Church with wonderful ability, forcing men who wished a fair fame to be guarded in repeating the oft-refuted and stale calumnies against Catholics. Bishop England's articles were read and copied in all parts of the country, producing incalculable good. But while his mind was given to the greatest topics, he never neglected his duties as bishop or as what he had always to be—a hard-working missionary priest. He was devoted in his attention to his flock, and when the yellow fever and other epidemics visited Charleston he was untiring in his attention to the sick, hastening in the hottest days to the bedside of the dying, from whom all others shrunk in horror. The condition of the colored people excited all his sympathy, but his efforts to educate and improve them were at that time too little in unison with the public spirit to be maintained. He made sacrifices to save some from the evils of slavery. In one case a Catholic had bought a beautiful quadroon, and, finding her possessed of a refined and pure mind, married her. Their two daughters were educated in the best schools of the North, and possessed all the accomplishments and manners

of cultivated ladies. On their father's death they supposed themselves heiresses of his property, but, to their indescribable horror, found that their father had neglected to make out the legal papers freeing their mother. They were slaves and part of their father's property, which all devolved on a distant relative. The hard-hearted man not only took the property, but sent the two girls to be sold, that he might add the price to his wealth. Bishop England gave all his own means and what he could procure to rescue the girls from the terrible fate before them.

Bishop England, in 1834, obtained a colony of Ursuline nuns from Ireland, and organized the community of Sisters of Our Lady of Mercy, founded in 1829 by Misses Mary and Honora O'Gorman and Teresa Barry. This order still maintains its good work.

Bishop England was one of the most earnest promoters of the project of a Provincial Council, and sat in the first four held at Baltimore, where his learning and sound judgment contributed greatly to the good accomplished. He thus exercised an influence on the whole Church in the United States; and the Holy Father employed him even beyond the limits of our territory, appointing him, March 15, 1833, Visitor-Apostolic of Santo Domingo. He twice visited that island to negotiate such arrangements as would enable the Pope to appoint bishops for that long-bereaved Church. In fulfilment of the duties thus imposed upon him Dr. England twice visited the island where the first bishopric in America had been established, and did much to prepare for a revival of discipline.

Besides all these labors Bishop England found time to write important works on religious subjects. His incessant labors at last told on a frame naturally vigorous. Returning from Europe in 1841, he was no fewer than fifty-two days at sea, and when dysentery broke out on the vessel he was constantly beside the sick till he himself was prostrated. Landing at Philadelphia in an extremely enfeebled condition, he refused all rest, but preached and lectured with all his wonted brilliancy in Philadelphia and Baltimore. After reaching Charleston he rallied, but the recovery was only transient. He prepared for the last moment with calmness. After addressing his clergy he received

the last sacraments, and expired April 11, 1842, mourned by all the inhabitants of the city.

His successor, Bishop Reynolds, collected the writings of Bishop England in six volumes, which form one of the most prized works in the libraries of the clergy. A selection of the most remarkable writings of Bishop England, edited by Hugh P. McElrone, was published at Baltimore in 1884.

MOST REV. JOHN HUGHES,

Fourth Bishop and First Archbishop of New York.

JOHN HUGHES, born at Annalogan, County Tyrone, Ireland, June 24, 1797, was one of the greatest bishops of the Church in the United States. Emigrating with his family to America in 1817, he applied for entrance to Mount St. Mary's in order to receive the theological instruction to fit him for the priesthood. There was no vacancy, but he took charge of the garden to be able to remain and study. He was soon guiding and directing others as teacher and prefect, employing his pen even then in defending his faith against newspaper assailants. After having been ordained priest October 15, 1826, he was stationed at Bedford, but was soon removed to Philadelphia, where his abilities were displayed at St. Joseph's and St. Mary's. A popular preacher, an able writer, the Rev. John Hughes was ere long a notable man. He founded St. John's Orphan Asylum, attended the First Provincial Council as theologian, erected St. John's Church, and by his singular skill and learning in an oral controversy with a Presbyterian minister, Rev. John Breckenridge, acquired a national reputation.

In 1837 he was selected as coadjutor to Dr. Du Bois, by whom he was consecrated to the see of Basileopolis on January 7, 1838, Bishops Fenwick of Boston, and Kenrick of Philadelphia, being assistants. The churches, under the unwise management of trustees, had generally become loaded with debt, and the very men who so abused their trust were active in arraying the weak and ignorant against their pastors and bishop. Nyack College was destroyed by fire. Everywhere a firm and energetic hand was needed. When Bishop Hughes was appointed to the sole direction of the diocese as administrator he broke the power of the trustees, restored the credit of the Catholic congregations, gave a new impulse to the erection of churches, and founded St. John's College at Fordham. For higher education of young ladies he introduced into the diocese the Ladies of the Sacred Heart, who opened an academy at Astoria, subsequently transferred to Manhattanville.

After a visit to Europe for the good of his diocese Bishop Hughes took an active part in a movement of Catholics to recover State aid for their parochial schools, such as had been given till a fraud practised by a Baptist church brought denominational schools into disfavor. Bishop Hughes defended the rights of Catholics before the New York common council against an array of eminent lawyers and clergymen whom the Protestant sects sent to prove that a system under which they themselves had received thousands of dollars was a very improper one, simply because Catholics advocated it. The common council rejected the claim, and both political parties took ground against it. The Catholics thereupon ran a ticket of their own, and developed such strength that the bigoted Public-School Society gave up its schools, and the State organized a series of schools from which all offensive religious matter was to be excluded.

In 1842 Bishop Hughes held the first diocesan synod of New York. It was attended by sixty-four priests. At the close of the year he became, by the death of Dr. Du Bois, Bishop of New York. The diocese comprised the whole State of New York and half of New Jersey—a territory in which there were seven bishoprics in 1884. The increase of churches and institutions made this vast field too much to govern unaided, and in 1844 Dr.

Hughes obtained as coadjutor the Right Rev. John McCloskey. That same year Bishop Hughes, by his firmness and decision, saved New York from scenes of arson and murder such as had been beheld in Philadelphia, where Catholics were shot down, their houses and churches given to the flames. Finding that the public mind, debauched by fanatics, would never allow the public schools to be anything but a weapon in their hands against the faith of his flock, Bishop Hughes declared that the time had come when Catholics must build the school first and the church afterwards. Under his impulse schools started up in all parts, erected and sustained by sacrifices such as no other body has ever made. To give the educational institutions of the diocese every efficiency he invited the Jesuit Fathers to assume the direction of St. John's College and of St. Joseph's Theological Seminary, which he had founded near it. He reorganized the Sisters of Charity as a body distinct from those of Emmittsburg, who had abandoned the rule of Mother Seton, though the Sisters in New York adhere to it.

In time he obtained Brothers of the Christian Schools, and other teaching orders for both sexes—Sisters of Mercy, Sisters of the Good Shepherd, and for the increasing German Catholic body the Redemptorist Fathers. Bishop Hughes took a prominent part in the deliberations of several of the Provincial Councils, and in the sixth obtained the recommendation of a division of his diocese. A see was accordingly erected at Albany, of which Bishop McCloskey took possession, and another at Buffalo. He was a keen observer of the public mind, and when religion was assailed or misrepresented his keen, clear, vigorous words came forth like clarion notes, and were echoed through the press over the whole land. He was recognized as the leader of Catholic thought. When war broke out with Mexico our government tendered him a diplomatic appointment with a view of restoring peace. On the 3d of October, 1850, Pope Pius IX., on the recommendation of the Council of Baltimore, promoted him to the rank of archbishop and erected new sees at Brooklyn and Newark. Soon after he held the first Provincial Council of New York, which was attended by his seven suffragans, the bishops of New England, New York, and New Jersey.

In 1854 he visited Rome on the occasion of the definition of the Dogma of the Immaculate Conception by the great Pope, Pius IX. Soon after he saw the legislature propose an act to wrest the Catholic Church property from the hands of the bishops. In a controversy with Hon. Erastus Brooks he refuted the falsehoods on which the proposed legislation was based, and placed on record evidence of the iniquity and unconstitutional character of the law; the legislature yielded to public clamor fanned by fanatics, but soon cancelled its own weak work. The care of the diocese and the burden of responsibility began to weigh heavily on the archbishop; he even begged the Holy Father for permission to resign his see. Yielding, however, to the encouraging words of the Sovereign Pontiff, he set to work to begin for his diocese a grand cathedral worthy of the Catholic Church and of the great city. St. Patrick's Cathedral had for nearly half a century owned land on Fifth Avenue, which had now become the most fashionable street in New York. On this site the archbishop in 1858, with great pomp, laid the corner-stone of a noble cathedral, for which Mr. Renwick had prepared the plans. Work was immediately commenced, and continued till the civil war made it impossible to proceed.

When that great struggle came on—which Archbishop Hughes had prophetically foretold, reminding the people that the Catholic clergy and people had had no share in producing the angry feelings which had engendered and precipitated it—he gave his earnest support to the national government, and went to Europe on a diplomatic mission with a view to counteract the feeling unfavorable to the United States which envoys of the seceding States had excited in more than one European cabinet. While in Europe he visited Rome and took part in the canonization of the Japanese Martyrs. He held a second Provincial Council after his return, and continued his plans for the increase of religion in his flock; his pastorals, addresses, and writings, as well as his oral discourses, being stamped with vigor, manliness, a sense of the greatness and dignity of the Catholic Church, that infused itself into his people, making them proud to be American Catholics and eager to live so as to maintain that high character with credit among their fellow-citizens. During the ter-

rible Draft Riots, Archbishop Hughes, then in feeble health, addressed the people from his balcony and did all in his power to allay the excited feelings. It was his last public appearance; disease was sapping his vital powers, and at last he was even unable to offer the Holy Sacrifice. He felt that the end was approaching and calmly prepared for his last moment. He died on the 3d of January, 1864.

No man ever exercised greater influence in the Catholic Church in the United States than Archbishop Hughes; on all important occasions his words were awaited by the faithful throughout the country and the public at large as the exposition of the Catholic view. The archbishop had attained this influence without an effort, held it without envy, and used it only for the highest ends.

HIS EMINENCE JOHN CARDINAL McCLOSKEY,

First Bishop of Albany, Second Archbishop of New York.

JOHN McCLOSKEY was born in Brooklyn, N. Y., March 20, 1810, and was baptized in St. Peter's Church, New York, then the only Catholic church in or near the city. At the age of twelve he was sent to Mount St. Mary's, where he was honorably graduated in 1829. Deciding to become a priest he returned to Emmitsburg, and, after completing his divinity course, was ordained by Bishop Du Bois, January 12, 1834. After spending a few years in Rome for more thorough study, he became pastor of St. Joseph's Church, N. Y., in 1838, and in 1841 president of St. John's College and of St. Joseph's Theological Seminary, Fordham. When Bishop Hughes sought a coadjutor the Rev. Mr. McCloskey, the choice of the bishop and clergy alike, was consecrated Bishop of Axiern, March 10, 1844. Residing at St. Joseph's, Bishop McCloskey assumed much of the labor, visiting remote parts of the State to confirm, examine, and adjudicate. When the diocese was divided he was, in May, 1847, transferred to the see of Albany. Already familiar with the clergy of the new

diocese and its wants, he set to work energetically and infused into his flock a spirit of faith and sacrifice. Schools, academies, asylums, and churches sprang up in all parts. Every year beheld new progress. In 1864 the diocese of Albany had one hundred and thirteen churches, eight chapels, and fifty stations, attended by eighty-five secular and regular priests, the latter embracing members of the Augustinian Order, Minor Conventuals of St. Francis, and Oblates of Mary Immaculate. The Ladies of the Sacred Heart directed a fine academy at Kenwood; Sisters of Mercy devoted themselves to works of charity; Brothers of the Christian Schools, Sisters of Charity and of St. Joseph, Gray Nuns from Montreal, and Sisters of the Third Order of St. Francis controlled schools and asylums. From this flourishing diocese, which owed so much to his zeal, he was, on the death of Archbishop Hughes, summoned to fill the archiepiscopal throne of New York.

As Bishop of Albany his great theological learning, as well as his experience and prudence, had been manifested in the Seventh Council of Baltimore in 1849 and in the Plenary Council of Baltimore in 1852, as well as in the Provincial Councils held in New York in 1854 and 1861. In his own diocese he convoked synods in 1868 and 1882, and adopted wise regulations for its better administration.

On his return to New York the Catholic Protectory felt his fostering care and grew to be an institution of immense benefit to the State. He felt the want of church accommodation in New York City, and after creating new parishes, in which he placed active priests to build up church and school, he resumed the work on the cathedral, which had been suspended during the war. After the Second Plenary Council, which he attended, in 1866, he promulgated its decrees in the synod which he held at New York in September, 1868.

The next year he attended the General Council of the Vatican, where his piety and learning won general esteem. In 1873 he dedicated his diocese to the Sacred Heart of Jesus. The young Church of the United States had never been represented in the Sacred College, and there was universal joy when Pope Pius IX., in the Consistory held March 15, 1875, created Arch-

bishop McCloskey Cardinal Priest of the Holy Roman Church. The insignia of the high dignity were despatched to him, and the beretta was formally presented to him in St. Patrick's Cathedral. The cardinal soon after proceeded to Rome, where, with the usual ceremonies, he took possession of the church of Santa Maria supra Minervam, of which he bears the title.

On the death of the great Pontiff, Pius IX., Cardinal McCloskey was summoned to attend the Conclave. He set out for Europe in obedience to the call, but before he reached the Eternal City the voice of the Sacred College, guided by the Holy Ghost, had elected Cardinal Pecci, who assumed the name of Leo XIII.

Religion was progressing in his diocese. The Dominican Fathers came at last to open the church of St. Vincent Ferrer; the Capuchin Fathers took charge of German churches; the Reformed Franciscans founded an Italian church, while Brothers of Mary, Franciscan Brothers, Presentation Nuns, Sisters of Christian Charity, and Sisters of the Immaculate Heart of Mary came to aid the communities devoted to education and works of mercy. The Sisters of Charity met a want that New York had long felt, by opening a Foundling Asylum. The Little Sisters of the Poor opened houses for the aged poor; the Rev. Mr. Drumgoole founded a great institution for homeless boys, the Mission of the Immaculate Virgin, for which in time an imposing building was erected in the city and a farm acquired in the country. The Bon Secours Sisters came from France to nurse the sick in their homes, and soon found that the calls for their services demanded numbers of Sisters. Meanwhile the Catholic Union and its vigorous branch, the Xavier Union, united and strengthened the Catholic laity.

The magnificent cathedral of St. Patrick was at last completed, the finest ecclesiastical structure in America; it was dedicated on the 25th of May, 1879, by His Eminence Cardinal McCloskey, assisted by forty-two archbishops and bishops, with a pomp such as never had been witnessed in the United States.

The advanced age and increasing infirmities of the venerable cardinal called for the services of a coadjutor, and on the 1st of October, 1880, the Right Rev. Michael A. Corrigan, Bishop of

Newark, was promoted to the archiepiscopal see of Petra and made coadjutor to the Archbishop of New York. In November, 1882, Cardinal McCloskey held a synod of his diocese, and soon after presided in a Provincial Council. When the Third Plenary Council assembled in Baltimore in November, 1884, His Eminence, owing to his advanced age and infirmities, was not summoned, and all regretted the absence of one whose long experience would have been so useful to the hierarchy gathered in the cathedral church of a Carroll, a Marechal, and a Spalding.

Cardinal McCloskey offered the sacrifice of the Mass for the last time on the feast of the Ascension, 1884, the exertion even for that solemn rite having become gradually too much for his waning strength. After that he was unable to read or write or take a single step without assistance. Sinking slowly, he bore with serenity the utter helplessness, looking patiently to the end, never murmuring or complaining. With the Hail Mary on his lips he expired October 10, 1885.

The funeral obsequies drew crowds which filled the vast cathedral, and no more impressive sight was ever witnessed in New York City.

In person Cardinal McCloskey was nearly six feet high, straight and thin; his features were regular, his brow lofty, his eye keen; his countenance calm and serious, inclining to sternness, but relieved by a pleasant expression which it almost always wore. The sensitiveness of his eyes gave portraits taken by the strong light of the camera a frown-like contraction between the eyes that was not habitual to him. He avoided all notoriety and parade, and sought to accomplish his high duty simply and thoroughly.

Saint Patrick And America

The life of St. Patrick is here introduced as most appropriate to a volume devoted to the achievements of the Church and her sons in America, for it is a fact, that should now be recognized by all, that the labors of St. Patrick in Ireland sowed the seed for the conversion of English-speaking America to Catholicity, through the missionary zeal and self-sacrificing efforts of his spiritual children of the Irish race. And, as America seems destined to become the most powerful and progressive country in the world, the importance and far-reaching effects on civilization of St. Patrick's conversion of Ireland can hardly be overestimated.

CHAPTER I.

BORN A.D. 387—DIED A.D. 465.

CHRISTIANITY IN IRELAND BEFORE ST. PATRICK'S MISSION—ST. PATRICK BORN NEAR BOULOGNE-SUR-MER, PICARDY, IN GAUL—HIS CAPTIVITY BY KING NIALL—TRAVELS ACROSS IRELAND TO THE SOUTH, WHERE HE FOUND A SHIP ABOUT SAILING—HEARS THE VOICE OF THE IRISH—BECOMES A STUDENT OF ST. GERMANUS—TO PERFECT HIMSELF IN MONASTIC DISCIPLINE—THE HERMIT JUSTUS GIVES HIM A STAFF WHICH CHRIST LEFT—GOES TO BRITAIN—IS RECOMMENDED TO POPE CELESTINE—GOES TO ROME—HIS RETURN—IS CONSECRATED BISHOP—STARTS FOR IRELAND—HIS MISSION IN GREAT BRITAIN.

The arms of proud imperial Rome, which laid the world prostrate at the feet of the Cæsars, were never able to penetrate Ireland.

Her sons were never dragged after the chariot-wheels of her victorious generals, or sold as slaves in her markets. Their blood was never shed in the gladiatorial arena to grace a Roman holiday, nor upon her altars to consecrate pagan rites and sacrifices.

Saved from the licentiousness of a mercenary soldiery, and the extortions of proconsuls and prætors, the genius of the Irish people found a full development when other nations of Europe were shrouded in the darkness and ignorance of barbarism.

But Rome, Christian and apostolic, was destined to extend the

sceptre of the Cross where its eagles were never unfurled ; and nations bowed in ready homage before this peaceful symbol of man's redemption that spurned the power and greatness of her mighty armies. The Apostles of Rome and their disciples, spreading Christianity and civilization in their paths, penetrated where her proudest armies dared not set foot, and gained victories nobler far than those achieved by her greatest generals.

Among this saintly cohort of Christian soldiers there is not one whose name stands higher or purer than that of St. Patrick, the Apostle of Ireland.

That Ireland had heard the preaching of the Christian faith before St. Patrick's ministry, is admitted by the most competent writers on the ecclesiastical antiquities of the country. It is also certain that several Christian communities existed, chiefly along the coasts, before his arrival.

The time and place of St. Patrick's birth has been warmly discussed and disputed by writers. Though Usher, Ware, Colgan, and other ancient writers state that he was a native of Scotland, this has been fully exploded by the research and learning of Dr. Lanigan, who has proved that he was unquestionably a native of Boulogne-sur-Mer, in France.

In his Confessions, written by St. Patrick himself, he states : " My father was Calpurnius, a deacon, son of Potitus, a priest, (1) of the town of Bonaven Taberniæ. He had near the town a small villa, Enon, where I was made captive."

It is an undoubted fact that there has been no place of the name of Bonaven Taberniæ in any part of Britain or Scotland, but Jocelyn and other writers, who wished to give Scotland the honor of his birth, try to get out of this difficulty by describing the place as an old Roman encampment near Dumbarton.

Bonaven Taberniæ was in Armoric Gaul, being the same as the present Boulogne-sur-Mer, in Picardy. The affix Taberniæ simply means that Bonaven was in that district—as we would now say, " Albany, New York," or " Dublin, Ireland," by way of specify-

(1) His grandfather being a priest, is used by the enemies of Catholicity as a proof that priests married in the early ages of the Church. In all cases where married men became priests, their wives were either dead, or they had separated by mutual consent.

ing the State and county in which those cities are situated. Taberniæ, or, as it was sometimes called, Tarvena, was a celebrated city near Boulogne, the ruins of which is still known under the modern name of Terowane. It is probable that St. Patrick's reason for adding "Taberniæ" was lest Bonaven, the place of his birth, should be confounded with Bononia, now Bologna, in Italy, or with Bononia, in Aquetain.

There is still an ancient tradition among the inhabitants of that part of France that St. Patrick was born in their country, and that he was bishop of Boulogne before he went on his mission to Ireland.

Keating in his History of Ireland says: "I have read in an ancient Irish manuscript, whose authority I can not dispute, that St. Patrick and his two sisters were brought captive into Ireland from Armorica, or Brittany, in the kingdom of France;" which is sustained by O'Flaherty in his history.

All the circumstances connected with his early life confirm this supposition. His family resided in Gaul—there the events of his early life took place—there he was taken prisoner in his early youth.

There was in Armorican Gaul at that period a district called Britaine, of which his mother, Conchessa, who was a near relative of St. Martin of Tours, was a native.

All these circumstances, combined with his own confession, leave no doubt as to the place of his birth, so we will not detain our readers with a longer discussion on this subject. The date of his birth is as much a subject of controversy as the place, but the best modern writers concur in placing it in the year 387. (1)

The family of the Apostle was respectable, St. Patrick himself states in his Epistle to Caroticus: "I was noble according to the flesh." An old writer informs us that Calpurnius and his wife were just before God, walking without offence in the justification of the Lord, and they were eminent in their birth, and in

(1) This datum is confirmed by the fact that he was consecrated in 432 when he tells us that a friend reproached him with a sin committed thirty years before, when he was a boy of fifteen. This would make him forty-five in the year 432, which gives the year 387 as that of his birth. He was captured at the age of sixteen, which, added to the year of his birth, would give the year 403 as that of his captivity by Niall.

their faith, and in their hope, and in their religion. And though in their outward habit and abiding they seemed to serve under the yoke of Babylon, yet did they in their acts and in their conversations show themselves to be citizens of Jerusalem.

St. Fiach, in his hymn, informs us that Patrick was baptized *Succat*, which name, in the old British tongue, signifies *strong in battle*. (1)

The scholiast on the hymn adds, that he was called *Cothraige* while in slavery, on account of being sold to four masters; *Magonius* by St. Germanus, while a disciple of his; and *Patrick* by St. Celestine, as a mark of dignity.

As he never styles himself in his writings anything but Patrick, it was most likely his original name, and that the others were given him indicating certain traits in his character.

Jocelyn and other writers attribute certain miracles to him while a youth, such as the restoring sight to a blind man, abating a violent flood, and curing his sister Lupita from the effects of a severe wound; but the truth is, little is known of his early years until he was brought captive into Ireland. He himself with touching humility, sorrow, and extreme delicacy of conscience, in after years, in his Confessions, thus alludes to his youth

“I knew not God, and was led into captivity by the Irish, as we deserved, because we estranged ourselves from God, and did not keep His laws, and were disobedient to our pastors, who admonished us with regard to our salvation; and the Lord brought down upon us the anger of His spirit, and dispersed us among many nations, even to the extremity of the earth, where my lowliness was conspicuous among foreigners, and where the Lord discovered unto me a sense of my unbelief, that, even though late, I should be converted with my whole heart to the Lord my God, who had respect to my humiliation, and pitied my youth and ignorance, even before I knew Him, and before I was wise and could distinguish between right and wrong, and strengthened me and cherished me as a father would a son. This I know most surely

(1) *Succat* is sometimes written *Suchar*, or *Socher*, which means meekness, as *sachar* in Irish, means meekness or mildness.

that before I was humbled I was like a stone which lies deep in the mud; and He who is mighty came and in His mercy raised me up, and again delivered me and fixed me in His place; and from thence I ought boldly to cry out and to return thanks to the Lord for His too great benefits, here and forever, which the mind of man can not properly estimate."

As we are not writing a polemical work, we will not enter more fully into the arguments relative to the time and place of St. Patrick's birth, but refer the curious on that subject to Dr. Lanigan's Ecclesiastical History of Ireland, where the whole matter is fully and ably discussed, and Boulogne-sur-Mer, in Gaul, established beyond a doubt as the place of his birth.

How wonderful are the ways of God, and how often out of tribulation and suffering does He bring forth the greatest good. He suffered His servant Joseph to be borne into captivity, in order to save Egypt and Israel from the horrors of famine, and to become the Saviour of His people. So with Patrick, the Lord suffered him to become captive that he might conquer his conquerors, and lead his enemies out of the bondage of sin and infidelity to the light of the Gospel.

The warlike Niall of the Nine Hostages, having passed over to Scotland to aid his kindred, followed the Romans, who were retreating from Britain to defend their capital against the fierce tribes that invaded Italy, into Gaul, where Patrick, then a youth of sixteen, and several of his countrymen, were taken captives. (1)

On being brought into Ireland, he was obliged to serve four different masters, who were most likely brothers. One of these, named Milcho MacCuboin, perceiving that the youth was faithful and diligent, purchased him from his partners. This Milcho lived in that part of Dalradia now comprised in the County Antrim.

Some writers state that he was a prince or chieftain of that part of the country; others, that he was a *Magus*—that is, invested with some religious function. Patrick was engaged by

(1) This expedition took place in the year 408, which period does not well agree with the time set down by several historians. That Niall and his successor, Dathy, invaded Gaul, there is unquestionable proof; among others, there are ancient documents in the hands of the noble family of Sales, in Piedmont, which confirm the truth of these expeditions.

his master in tending sheep on or near the mountain of Sliabh Mis, in the County Antrim. Here a captive, in a strange land far from his native country, his friends, and parents, he gave himself up to the contemplation of the wild, picturesque scenery around him, and the greatness and mercy of the Lord who had hitherto protected him. The Christian spirit which had been carefully fostered by pious parents now found full vent in meditation, prayer, and thanksgiving.

Speaking of this period of his life in his Confessions, he says. "My constant business was to feed the flocks; I was frequent in prayer; the love and fear of God more and more inflamed my heart; my faith was enlarged, and my spirit augmented, so that I said a hundred prayers by day, and almost as many by night I arose before day to my prayers, in the snow, in the frost, in the rain, and yet I received no damage; nor was I affected with slothfulness; for then the Spirit of God was warm within me."

Could anything be more simple, touching, or so beautifully in harmony with true Christian piety than this touching outpouring of a heart filled with the grace of God?

This captivity was a useful probation to the future Apostle, for during it he not only acquired a perfect knowledge of the people among whom he was soon destined to spread the light of Christianity, but he had also acquired a health and vigor of frame, an indifference to heat or cold, which was necessary to endure his long and wearied journeys and labors while traveling as a missionary through the country.

Jocelyn relates, that while a slave with Milcho, the latter had a vision one night, in which he saw Patrick all on fire, and then the flames which issued from him were about to seize on Milcho himself, but he repelled them, and they were immediately communicated to his two little daughters, who were lying in a bed near him, and burned them to cinders, and the winds dispersed their ashes over many parts of Ireland. Milcho was troubled and conjured Patrick to interpret the meaning of his vision. Patrick being filled with the Holy Spirit replied: "The fire which thou sawest issue from me is the faith of the Holy Trinity, with which I am illuminated, and which I shall endeavor to

preach to thee; but my speech will find in thee no place, for thou wilt in the blindness of thine heart repel from thee the light of divine grace; but thy daughters shall, at my preaching, believe in the true God, and all the days of their lives serving God in holiness and in justice, shall piously rest in the Lord, and their ashes—that is, their relics, the Lord revealing them and making of them signs—shall be carried into many places throughout Ireland, and shall give the blessing of health to many who are infirm.”

At the end of six years he obtained his release in the following manner, as related by himself. While asleep one night he heard a voice say to him: “Thou fastest well, and art soon to go to thine own country.” And again the voice announced to him. “Behold, a ship is ready for you!” He tells us that the ship was about two hundred miles away, where he had never been. But strong in his faith in the Lord, whom he felt had destined him for some wise ends of his own, he left his master and traveled towards Benum. (1)

St. Patrick further relates: “And I was under no apprehension until I arrived at the place where the ship was; and on the day on which I arrived, the ship was to sail from her place, and I said that I would sail with them. And the proposal displeased the master of the vessel, and he answered sharply with this reply: ‘*You shall by no means come with us.*’ On hearing this I retired for the purpose of going to the cabin, where I had been received as a guest, and while going thither I began to pray. But before I had finished my prayer, I heard one of the men crying out with a loud voice after me: ‘Come quickly, for they are calling you;’ and immediately I returned; and they said to me: ‘Come, we receive thee in faith (on credit); ratify friendship with us just as it may be agreeable to you.’ (2) We then set sail, and after

(1) *Benum*, which was distant two hundred miles from Antrim, must be somewhere in the south of Ireland; most probably it is Bantry, which signifies the coast of Ben, that is, Bentraighe.

(2) The expression is to be understood of their giving him a passage on his word of credit, trusting for payment when he reached Gaul. The Saint observes that those men were Gentiles. Being three days on sea, clearly indicates that they had to go beyond Britain, or Scotland. If he were a native of Scotland, the distance across from Antrim is so short that the Lord would surely provide means of escape for him there, if he were going to Scotland, and not compel him to cross Ireland.

three days reached land, and for twenty-eight days we journeyed through a desert, and food failed, and hunger prevailed over them. And the master said to me: 'Christian, do you not say that your God is great and all-powerful? Why, then, can you not pray for us, for we are in danger of famishing, for it is difficult for us to see any man?'"

The Saint desired them to turn with faith their whole hearts to God, and that, as nothing is impossible to Him, He may send them food in abundance. And with the assistance of the Almighty, it so happened, for immediately a drove of swine appeared in view, of which, having killed many, they stopped for two nights to refresh themselves. They returned thanks to God, and showed the greatest respect for St. Patrick. They also found some wild honey, and offered him some of it. But one of them said: "This is an offering; thanks to God." On which account the Saint would not touch it. (1)

On the following night he was tempted by Satan, who lay upon him in his sleep like a huge stone. "But," continues the narrative, "the suggestion presented itself to me to call upon Elias. Meanwhile I saw the sun rise in the heavens, and while I was invoking Elias with all my strength, lo! the splendor of the sun fell upon me, and immediately released me from the oppressive weight. I believe that I was assisted by my Lord Jesus Christ, and that the Spirit called out for me, and I hope that it will be thus on the day of my adversity, as the Lord says in the Gospel: 'It is not you who speaks, but the Holy Ghost who speaks within you.'"

Such is Patrick's own simple, but touching narrative of his escape from Ireland, which shows with what patience and resignation he submitted to the Divine will.

From all the circumstances it is evident that where they landed was in Gaul. Having to cross Ireland to reach the ship, the

(1) It would appear that the man used the words, meaning that they would offer it as an oblation to God, in honor of having provided them with food, as they were in the habit of doing to their gods, which so offended the Saint that he would not touch it. This was in accordance with the doctrine of St. Paul, who says: "But if any man shall say, This is sacrificed to idols, eat not of it for his sake. I say not thy own, but another's."

length of the voyage, and other circumstances point to this; and according to two ancient breviaries printed at Rheims, the place where they landed was Treguier, in Brittany, which, owing to the wooded state of the country at the time, and there being no regular roads, would fully take pedestrians twenty-eight days to reach Boulogne-sur-Mer from it.

St. Patrick makes mention of no other circumstances of importance until he reached home, where he was joyfully received by his family and friends, for he was looked upon as dead.

He must have reached home about the year 409, when in his twenty-second year. He soon after retired to the monastery of St. Martin of Tours, where, though that great prelate was dead some years, he was most kindly received, and earnestly devoted himself to study and ecclesiastical learning. Here he was remarkable for his great piety, strict observance of the monastic rules, and the exercise of the religious duties. The pious example set by the good and renowned St. Martin was the guide of hisiples and followers.

Schooled in hardships, sufferings, and humiliations, here he learned that pious humility that submits in all things to the will of God, and that love and perfect charity for all taught by the pious founder, who, while a soldier, bestowed half his cloak upon a poor mendicant, and who daily waited on the poor to feed and clothe them and relieve their necessities.

At the end of the four years he went back among his relatives, and continued to practice those works of piety and charity in which he had been so well schooled.

It is most probable that at this period his second captivity took place, of which he gives the following account himself, without, however, stating by whom he was made prisoner, or whither he was taken, though it is generally thought that he was carried to some place near Bordeaux. St. Patrick says:

“The first night after my captivity I heard a divine communication saying: ‘For two months thou shalt remain with them,’—which came to pass.

“On the sixtieth night the Lord delivered me out of their hands. He also provided for us food and fire and dry weather

on our journey every day until the tenth day, when we all arrived."

On his return to his home, his parents were overjoyed to see and embrace him, and earnestly besought him not to leave them any more—considering their old age, their lonely condition, and all the hardships he had undergone; and he adds: "And there in the midst of the night I saw a man coming as if from Hibernia, whose name was Victricius, with innumerable letters, one of which he handed me. On reading the beginning of the letter I found it contained these peculiar words: '*The voice of the Irish.*' And while I was reading the letter I thought I heard at the same moment the voice of persons from near the wood of *Foclut*, which is near the western sea, and they cried out as if with one voice: '*We entreat thee, holy youth, to come and walk still among us.*' And I was greatly affected in my heart, and could read no longer; then I awoke. God be praised, that after so many years the Lord granted to them according to their entreaty."

This vision appeared to St. Patrick soon after his second captivity, or about the year 418, when he was thirty years old. It is but natural to think that a revelation so extraordinary would sink deep into a heart so deeply imbued with religious fervor and a desire to serve his Divine Master.

He had several other visions about this time, and his whole soul seemed wrapt in a celestial fire of grace, for he heard angels or spirits singing within him; and on another occasion he heard the Holy Ghost praying within him, and then he recollected the words of the Apostles: "The spirit helpeth the infirmity of our prayers, for we know not for what to pray."

Thus urged by the Holy Spirit, and believing that he was called as the servant of God to fulfill His wise purposes, he took an affectionate leave of his family and friends, and placed himself under the guidance and discipline of St. Germanus, bishop of Auxerre.

The best writers on the subject agree that this took place in the year 418.

After he had joined St. Germanus, the events of his life until

the time of his mission are involved in much obscurity and uncertainty. Probius states that when he left St. Martin's monastery he proceeded to a desert, where he spent eight years leading the life of a solitary hermit, and subjecting himself to the greatest mortification, and proceeded from thence to an island near the Rock of Hermon, close to the Bay of Normandy (now most probably Mont St. Michael), and that he was consecrated by a holy bishop named Amator. If he attached himself to St. Germanus in 418, when he was but thirty years of age, he could not then be a priest, for the Gallican Church required applicants for ordination to be at least thirty years of age. The more probable account is, that after spending some years with St. Germanus, by his advice he visited the Island of Lerins (now called St. Honorat), where a celebrated school and monastery existed, from which issued some of the most famous bishops of the Gallican Church, such as St. Hilarius of Arles, St. Lupes of Troyes, and others.

While at Lerins, it is stated that he made several voyages to the neighboring islands, visiting other monasteries and holy hermits. In one of the many islands of the Tuscan, or Mediterranean Sea, lived a hermit who was renowned for his pious life and great sanctity. His name was Justus, and, as the annalist states, "he was just in name and works." This man received our Saint with profound respect and humility, and placed in his hands a staff which he declared had been given him by Jesus Christ, with instructions to give it to St. Patrick. Patrick gave thanks to God, and remained with the holy hermit some time but at length he left him, carrying with him the staff of Jesus.

"O, excellent gift!" exclaims the writer Jocelyn. "For as the Lord did many miracles by the rod of Moses, leading forth the Hebrew people out of the land of Egypt, so by this staff was He pleased, through Patrick, to perform many and great wonders for the conversion of many nations."

This celebrated staff, called the "*Baculus Jesu*," is mentioned by most Irish writers. St. Bernard notices it in his Life of St. Malachy, as one of those insignia of the See of Armagh which

were popularly believed to confer on the possessor a title to be regarded and obeyed as the successor of St. Patrick.

This staff, or, as it is called by most writers, crozier, was preserved with religious veneration among the relics of St. Patrick at Armagh. The Annals of Innisfallen notice it, as also the Annals of Tighernach, which inform us that "the Baculus Jesu was profaned, and the profaner was killed three days afterwards." The Annals of the Four Masters make mention of it in several places.

In the year 1178, Armagh was burned, with its churches and sanctuaries, and the Baculus was removed by the English to Trinity Church, Dublin, where it and other sacred relics were publicly burned by the Christian reformers under Henry the VIII.

Sir James Ware, in noticing this sacrilege, adds: "Also, about the same time, among the famous images whereunto pilgrimages were designed, the statue of the Blessed Virgin Mary was burned, then kept at Trim, in the Abbey of the Canons Regular, and the gifts of the pilgrims were taken away from thence. The image of Christ crucified, in the Abbey of Ballilogan, and *St. Patrick's Staff*, in the Cathedral Church of the Holy Trinity, underwent the like fate."

Old annals in Trinity College, Dublin, give us a similar account, but add: "'The Staff of Jesus,' which wrought so many miracles, and which was in the hand of Christ himself, besides all the crosses, images, and sacred relics they could lay hands on, were destroyed."

The Tripartite Life of St. Patrick, which is supposed to have been written about his own time, gives, in Irish, the following account of this great relic, as translated by O'Curry:

"Patrick took leave of German (St. Germanus, his tutor) then, and he gave him his blessing; and there went with him a trusty senior from German, to take care of him, and to testify to him. Segelius was his name, and a priest in orders, and it was he that performed the offices of the Church under German. Patrick went then upon the sea—nine in his number.

"It was then the tide cast him upon an island, where he saw

a new house and a young couple in it; and he saw a withered old woman at the door of the house by their side. 'What has happened the hag?' said Patrick, 'great is her debility.' The young man answered; this is what he said: 'She is a grand daughter of mine, even the mother,' said he, 'O! cleric of that daughter whom you see, she is more debilitated again.' 'In what way did that happen?' said St. Patrick. 'It is not difficult to tell it,' said the young man. 'We are here since the time of Christ. He happened to visit us when He was among men here; and we made a feast for Him. He blessed our house and He blessed ourselves, and the blessing did not reach our children; and we shall be without age, without decay here to the judgment; and it is a long time since thy coming was foretold to us, and God left us information that thou wouldst go to preach to the Gaedhil, and He left a token with us, namely, a bent staff, to be given to thee.'

"'I shall not receive it,' said Patrick, 'until He Himself gives me His staff.' Patrick stopped three days and three nights with them; and he went then to Mount Hermon, in the neighborhood of the island; and the Lord appeared to him there, and said to him to come and preach to the Gaedhil, and that He would give him the staff of Jesus; and He said it would be a deliverer to him in every danger, and in every unequal contest in which he should be."

To return to St. Patrick. After spending some time at Lerins, he returned to St. Germanus, with whom he remained some time, perfecting himself in the art of governing souls, and in the sacred duties of the ministry. He also visited his native place at Boulogne, and exercised there pastoral charge for some time—not in the character of bishop, for he was not consecrated until a short time before his mission to Ireland. While there, it is said that he converted and baptized Muneria, daughter of the prince of the district. He then accompanied SS. Germanus and Lupus to Britain for the purpose of combating the Pelagian heresy, in which they were eminently successful. While there, St. Patrick naturally inquired into the state of Ireland. On their representation of the benighted state of that country to Pope Celestine I., he dispatched Palladius and some companions as missionaries

there, with what poor success we have seen at the commencement of this work.

It is probable that St. Germanus knowing St. Patrick's fitness for the Irish mission, broached the subject to him, and that he eagerly entered into the project, for early in the year 431 we find him in Rome, with strong recommendations from St. Germanus to the Pope.

Celestine received him with all the respect due to his merit, as well as to the recommendations of so distinguished a person as St. Germanus. The Pope questioned him about Ireland and his acquaintance with the country, and finding his answers satisfactory, commissioned him to act as assistant to Palladius, who had left for that country a few months previous, and most likely empowered him, in case of Palladius' death or failure, to receive consecration and enter upon the Irish mission.

We can conceive with what pious feelings Patrick visited in Rome the tombs of the Apostles Peter and Paul, and the tombs of the many martyrs whose sacred blood was the baptism of Christianity in the Eternal City—no longer the City of the Cæsars, but now the City of the Popes, Christ's vicars on earth.

Having received the papal benediction and some relics of the saints, and other presents, from Celestine, he returned to France to arrange his affairs before following Palladius. He was accompanied by Auxilius and Serrinius, who subsequently accompanied him to Ireland.

He visited his friend St. Germanus and received some chalices, vestments, books, and other presents from him.

After taking leave of St. Germanus he started on his journey, and reached Iberia (most likely the modern Evreux, in Normandy), where he was met by Augustine and Benedict, who had accompanied Palladius to Ireland, and had fled with him to Scotland, who informed Patrick of his death. He resolved to get consecrated without delay, as it was necessary to have a bishop at the head of the mission in Ireland, and the consecration was performed by Amator, prelate of Iberia.

Here his faith and resolution were sorely tried, for his family and friends besought him with gifts, tears, and entreaties not to

leave them to go among a people remarkable for their fierceness and devotion to their pagan rites and customs, for they looked upon it as going to certain death. But says the Saint: "By the power of God I by no means consented or acquiesced to them, not by any strength of my own, but by the grace of God, who empowered me to resist them, that I might come and preach the Gospel to the Irish nation—that I might bear many persecutions, even to chains, and give myself and my nobility for the salvation of others."

Failing in their appeal to his natural feelings, a friend denounced him as unworthy of the episcopal rank, on account of a fault he committed thirty years before. Though the Saint does not mention what the fault was, the disclosure of it was very painful to him; but he informs us that he had a vision in which the Lord seemed to repeat to him: "He who touches you, touches the apple of mine eye;" "from which," continues the Saint, "I boldly say that my conscience now reproaches me with nothing. But I grieve for the friend who gave such an answer for me, who would have entrusted to him my very soul."

All things being arranged, he blessed his friends and bid them farewell, and sailed for Ireland. He landed on the shores of Britain, and preached for a short time in the neighborhood of Menevia, or St. Davids, in Wales.

He is also said to have paid a short visit to Cornwall. Borlase says: "By persisting in their Druidism, the Britons of Cornwall drew the attention of St. Patrick this way, who, about the year 482, with twenty companions, halted a little on his way to Ireland, on the shores of Cornwall, where he is said to have built a monastery."

CHAPTER II.

ST. PATRICK LANDS IN IRELAND—THE STATE OF IRELAND—RELIGION OF THE DRUIDS—ST. PATRICK'S MISSION—LEAVES WICKLOW—CONVERTS DICH—TRIES TO CONVERT HIS OLD MASTER, MILCHO, WHO DIES IMPENITENT—MOCHUA AND OTHERS CONVERTED—HE PROCEEDS TO TARA—CONVERTS THE FAMILY OF BENIGNUS—HE LIGHTS FIRE IN OPPOSITION TO THE NATIONAL CUSTOM—THE DRUIDS' PROPHECY—KING LAGHAIRE AND THE SAINT—HIS VISIT TO TARA—A HYMN OF ST. PATRICK—HE DEFILES THE DRUIDS AND THEIR INCANTATIONS—THE OLLAMH, OR HEAD DRUID, CONSUMED TO ASHES—THE KING GIVES ST. PATRICK PERMISSION TO PREACH—HIS MISSION IN MEATH—CONVERTS NUMBERS AT THE GREAT FAIR OR CONVENTION OF TAILTEN—DESTRUCTION OF THE GREAT IDOL OF CROM-CRUACH.

ST. PATRICK landed in Ireland in the year 432, being the first year of the pontificate of St. Sixtus III., the successor of Celestine, and the fourth year of the reign of Laghaire, son of Niall of the Nine Hostages, as monarch of Ireland.

During the reigns of Niall and Dathy, the Britons were reduced to the lowest ebb by the dereliction of the Romans, and were assailed on all sides by the Scots and Picts; nor was the situation of the Romans in Gaul much better; and Niall invaded the continent with a formidable army. After his death, Dathy, King of Connaught, was called to the monarchy. He immediately followed up the victories of Niall by invading the Romans in Britany and Normandy, and by following them up to the very foot of the Alps, where the brave Dathy was killed by lightning. After his death, his cousin-german Laghaire took command of the Irish army, and led them back to Ireland, solemnly bearing home the embalmed body of Dathy. Laghaire was a warlike prince, and as soon as he was elected successor to the throne of Ireland, he prepared for new expeditions, in concert with his former allies, the Scots and Picts, and invaded Britain, which had to secure peace by a heavy tribute. Intestine dissensions—ever the bane of Ireland—compelled Laghaire to return home. The Lagenians

having refused to pay their usual tribute, the king marched against them and entered Leinster, and a fierce battle ensued between the Lagenians, under Criomhthan, and the monarch of Ireland, at a place called Atha-Dara, County Kildare, in which Laghaire was defeated and taken prisoner and purchased his liberty by swearing by the elements to exonerate the province of Leinster from tribute during his life.

As soon as the king had gained his liberty, he protested against promises made while a captive. The Druids absolved him from his oath, and he prepared for another invasion of the Lagenian territory. St. Patrick's mission, and the new and strange religion of the Christians, seemed to absorb the attention of the nation to the exclusion of all other affairs.

The religion of pagan Ireland was calculated to inflame the passions; for the love of glory, pomp, and revenge were the chief themes of the bards and senachies. The Druids taught the Pythagorean doctrine of the immortality and transmigration of the soul, and that the souls of the brave who perished in battle revived in other bodies more noble and pure, while the souls of gluttons and cowards animated bodies more debased. The religion of the Druids of Ireland seems to have been of a milder type than that practiced by other Celtic nations of Europe and by the Scythians. We have no proof that they offered sacrifice to their idols, like those of Gaul. From the great respect and reverence they paid the elements, it is evident that they worshiped them as lesser deities. *Baal*, the sun, and *Samhain*, the moon, were their chief divinities. To this St. Patrick alludes in his Confessions in the following terms: "That which we daily see, rise by the command of God, but shall never rule, nor shall his splendor remain, and all those who adore it shall perish most miserably." They peopled the woods, the rivers, and lakes with their gods. Their wells were revered, and bright, beautiful goddesses were believed to have charge of them. Their woods were full of fays and gods. Their mounds or raths were peopled with the *Arrachta*, or fairies, and the ancient Tir-na-noge was a land of never-ending beauty and glory, where the good resided in never-fading youth. Baal-fires glowed on every hill-side on the

first of May, in honor of their god; and November-eve was sacred to the moon, and dedicated with feasts and superstitious ceremonies. It was a harmless kind of religion, but one that possessed great hold on the senses, and one which a warlike, chivalrous people would not be inclined to relinquish easily for the stern, self-denying doctrines of Christianity.

There was a poetical mysticism about it that hallowed every spot as the home of superior beings. The roaring of the tempest, the flash of the lightning, were but the angry voices of those divinities, while the soft breeze was but their breath, the placid wells and streams their mirrors. There is little wonder that this religion had a great hold on the hearts and minds of a primitive people, when Christian Ireland, after fourteen centuries, clings yet to many of their harmless customs and practices, and has not ceased to people the raths with fairies. Jocelyn states that when St. Patrick was nearing the Irish coast he beheld a multitude of devils ready to oppose his landing; but full of the Holy Ghost, he raised his hand, made the sign of the cross, and invoked the assistance of God, and the demons fled. It is generally supposed that he landed at the present town of Wicklow, at a place called Inbher-Dea, or the mouth of the Dee, which was the name of the present river Leitrim; or, according to others, at Bray, near Dublin. He was repulsed by the natives, and next proceeded to Anat-Cailtrim, supposed to be the present Teltown, between Navan and Kells, in the County Meath. Here he was again repulsed by a chieftain named Nathie Hua Garchon, who had before opposed Palladius. He then took to his ship, and put in at Holm-Patrick, (1) where he remained several days. From this he proceeded toward the coast of Ulster, where he was somewhat acquainted, with the intention of converting his old master, Milcho. He landed on the coast of Ulidia, in the present Lecale, in the County Down—most likely near the present Lough Strangford. The Apostle and his companions proceeded a little way into the adjacent country, where they met a herdsman in the service of a chief of the district, whose name was Dicho. The herd, taking them for robbers or pirates, ran and

(1) Ho'm-Patrick is one of the Skerry rocks, and is about nineteen miles from Dublin

told his master about them. Dicho, however, on seeing the Saint was so struck with his appearance that he invited the party to his house, and paid them the greatest deference and respect. St. Patrick being thoroughly conversant with the Celtic language, conversed with Dicho about the great truths of the Christian religion, and the chief, through the power of God, believed and was baptized, with all his family. Like most converts, Dicho became zealous in the new religion, and gave the Saint a piece of ground on which to erect a church, which received the name of *Sabhal Padruic*, or Patrick's barn; the name is still preserved in the modern appellation, *Saul*. Some think that it was so called because it was a real barn that the Saint converted for the occasion into a church. (1) Here a church and monastery were afterward erected, and became a favorite retreat of the Saint.

After remaining some days with Dicho, the Saint left his boat in his charge, and proceeded to visit his old master, Milcho, who lived in the province of Dalradia, which comprised the southern parts of the County Antrim, and the greater part of Down. Milcho was an obstinate heathen, and refused to see him. He is even said to have shut himself up in his own house, and, either by accident or design, to have set it on fire, with which he himself was consumed. Patrick was very much affected at the sad fate of Milcho; and we are told that, in accordance with his former prophecy, the two daughters of Milcho became nuns in a convent at Clonbrone, and that his son became bishop of Granard, in Longford.

St. Patrick returned to the district of Lecale, in which Dicho lived, and preached the Gospel with great success. A young man named Mochua, whom he had met near Bratten (now the parish of Bright, barony of Lecale, County Down), became a zealous convert and follower of the Apostle. He was instructed by the Saint, and in the course of time became bishop, or abbot, of the church of Edrum, in Antrim, where he died in the year 496. (2)

(1) Such is Dr. Lanigan's opinion, but Dr. Reeves thinks that the Irish word *Sabhal* means a church. The Irish Annals relate that in the year 915 there was a great conflagration at Armagh, which burned its *Sabhal*; and in 1011 a great mortality at Armagh carried off Cenfeallad of the *Sabhal*, or church.

(2) Dr. Reeves thinks that Edrum, or Neondruin of the Irish, is the present Mohee

According to Jocelyn, St. Patrick taught Mochua his letters, which is simply to be taken as instructing him in Latin, for the Irish had a written language from a very early period, and in proof of this, Mr. Tighe, in his Statistical Survey of Kilkenny has published an inscription in Celtic characters written long anterior to the period of Christianity in Ireland.

St. Patrick's mission had thus far been attended with considerable success—several of the chiefs or leading men of Dalradia and their followers, having become converts. But the Saint resolved to strike at the stronghold of paganism, so he determined to attend the great festival of the kings and nobles at Tara, which took place about Easter time. Having blessed Dicho and his other converts, and having probably left a priest in charge of them, he embarked with his companions, and in due time arrived at the harbor of Colbdi (now Colp), at the mouth of the Boyne, near Drogheda.

Ware says, that having landed at Port Colbdi, St. Patrick committed his vessel to the care of his nephew, Laman, with instructions to wait his return forty days, while he, with his disciples, traveled into the interior parts of the country to preach the Gospel. His intention in this journey was to celebrate the festival of Easter on the plains of *Bregia*, and to be in the neighborhood of the great triennial convention at Tara, which was to be held by King Laghaire, and all the princes, nobles, and Druids, or pagan priests. St. Patrick knew full well that if he were successful here, it would have a great influence on the whole kingdom; and either acting under Divine impulse or on his own judgment and resolution, he determined to encounter paganism with unshaken fortitude on this great occasion.

On his way, St. Patrick took lodgings for the night at the house of a person named Segnen, who kindly received and entertained him and his company. Segnen and his whole family listened to the exhortations of the Saint, believed and were baptized. Segnen had a little son, of an amiable disposition, whom the Saint

Island, in Strangford Lough—the name being a corruption of *Inis-Mochay*. The remains of a round tower, and the foundation of a church, are yet to be seen on the island.

called Benignus, or sweet, and who became his disciple, and succeeded him as bishop of Armagh.

On Easter Eve St. Patrick arrived at a place called *Feartha-fir-feic*, (1) on the north bank of the Boyne, where he rested, with the intention of celebrating the festival there in sight of Tara. It was penal to light a fire within the province, before the king's bonfire appeared, during the celebration of the solemn convention. St. Patrick, either ignorant of the law, or not caring about it, lit a blazing fire in front of his tent, which, though eight miles from Tara, was plainly visible there. There was consternation in the Court of Tara at such an outrage, particularly among the Druids, who informed the king that "unless yonder fire be this night extinguished, he who lighted it will, together with his followers, reign over the whole island."

Whether this was said to excite the king's anger, or whether it was a true prophecy, uttered by permission of God, we know not; one thing is certain, the Druids and Ollamhs had a prediction among them to this effect, as given in Jocelyn's Life: "A man shall arrive here having his head shaven in a circle, bearing a crooked staff, and his table shall be as the eastern part of his house, and his people shall stand behind him, and he shall sing forth wickedness from his table, and all his household shall answer—'So be it! so be it!' and this man, when he cometh, shall destroy our gods, and overturn their temples and their altars, and he shall subdue unto himself the kings that resist him, or put them to death, and his doctrine shall reign for ever and ever." There was another prophecy, ascribed to Fion-MacCumhail, the last verse of which runs thus: "Until comes the powerful Tailcenn, who will heal every one who shall believe; whose children shall be perpetual as long as Cothraighe's (Patrick's) rock shall live." (2)

The monarch became very indignant, and vowed to punish the laring intruder. Accompanied by a large retinue, he hastened,

(1) *Feartha-fir-feic*, means the graves of the men of Fiegh, so called from the men of Fiegh, who dug graves there for their enemies' slain in battle. Its present name is Slane. It was afterward made an episcopal see, with St. Eric its first bishop.

(2) Patrick's Rock—the Rock of Cashel; Cothraighe—another name of St. Patrick

in his wrath, to extinguish the fire and punish the offender. When Patrick saw them approach, he chanted the hymn commencing

“Some trust in chariots, and some in horses,
But we will invoke the name of the Lord.”

The Druids cautioned the king against Patrick's enchantments. When the king approached the tent of the Saint, messengers were sent ahead to summon him into his presence—the king meanwhile having warned his people not to rise at the Saint's approach, or to do him honor. But when the prelate came near, attended by his disciples, a certain youth named Erc, the son of Deigo, rose up in sight of all and did him honor; and Patrick blessed him and promised him eternal life, and he became distinguished for his virtues and miracles, and became Bishop of Slane. Patrick boldly proclaimed the truths of Christianity before the king, and made such an impression upon him and his followers, that he was invited to preach his religion before the assembled nobles at Tara on the following day.

St. Patrick and his disciples spent the night in prayer, beseeching the Lord to open the king's heart, and to confound his evil advisers. The Druids, who saw in Patrick a dreaded rival, were equally active trying to harden the king against him.

Tara, the seat of a long line of kings—Tara, the home and theme of the bards and Ollamhs—Tara, the temple of the High Priest of Druidism—was to witness a contest between the powers of light and darkness; and a victory greater than ever crowned the arms of its proudest monarch was to crown the success of the humble, but fearless, disciple of the Lord. It is said that through the machinations of the Druids, the king had resolved on Patrick's destruction, but strong in the Holy Spirit, the Saint defied them, and appeared at Court.

St. Patrick fearlessly encountered the snares, the jibes, and machinations of his enemies and the Druids, or Magi. It would be tedious to enter into a detail of the contest as related by the various ancient biographers of the Saint. Lucad the Bald, the Ollamh or High Priest of Druidism, tried all his black arts on the Saint without hurting him, and all his charms and incantations

availed him not. At length Patrick said that they would test their power by having them both go into a house, and have it set on fire, to see who would come out alive; but the Druid was afraid, as he said that Patrick adored fire. Then Patrick said that he would send one of his followers, who would wear for the occasion the Druid's garment. The Druid, finding the king favoring the miracles of Patrick, invoked all his gods, and consented. Benen, one of Patrick's followers, went into a part of the house built of dry wood, and Lucad, the magician, into a part built of green wood, and the house was set on fire. And Patrick prayed, and it came to pass that the magician was consumed, but a garment of Patrick's which he wore remained untouched; while Benen passed through the ordeal unharmed by the fire, but the garment he wore belonging to the Druid was consumed. The multitude honored the God of Patrick, and Dubtach, the arch-poet, or head of the bards of Erin, did honor to Patrick, and sung his praise. Whatever truth there is in St. Patrick's encounter with the Druids, one thing is certain, that his preaching so impressed Laghaire, that he gave him permission to teach his new religion without molestation.

St. Patrick labored with great prudence. He did not rudely assail or alter customs or ceremonies which might be tolerated; many of them even were converted to Christian purposes. As the pagan temple, when purified and dedicated, was employed for Christian worship, so even pagan practices, divested of their superstitions, might be retained as Christian. This was the wise policy ever recommended by Christianity, and was ably carried out by St. Patrick. The days devoted from old times to pagan festivals were now transferred to the service of the Christian cause.

The feast of Samhain, or of the moon, coincided exactly with All-Saints day. The fires of May-day, in honor of Baal, were transferred to the 24th of June, in honor of St. John the Baptist. Moore, in his History of Ireland, beautifully expresses this change thus: "At every step, indeed, the transition to the new faith was smoothed by such coincidences and adaptations. The convert saw in the baptismal font where he was immersed the sacred well at which his fathers had worshiped. The Druidical stone on 'the

high places' bore rudely engraved upon it the name of the Redeemer; and it was in general by the side of the ancient pillar towers—whose origin was even then, perhaps, a mystery—that, in order to share in the solemn feeling which they inspired, the Christian temples arose. With the same the sacred grove was anew consecrated to religion, and the word Dair, or Oak, so often combined with names of churches in Ireland, sufficiently mark the favorites which they superseded."

On the following day he repaired to Tailten, where the public games were celebrated, and to which the chiefs and nobles assembled at Tara had adjourned. While preaching at this place, his life was endangered by Carbre, a brother of Laghaire. The conduct of Conall, another brother of the king, made amends for this violence. He listened to St. Patrick with delight, and confessed himself a believer and became a Christian. Conall offered the Saint his dwelling-house and land, and besought him "to build there a dwelling-place for himself and his people, and he would build his own dwelling on the borders thereof;" and the Saint built there a place now called Donaghpatrick, and with his staff he marked out the place of Conall's dwelling, which is now called Oristown. The Saint then blessed Conall, and prophesied—"Happy and prosperous shall be this dwelling-place, and happy shall be they who dwell therein; and the Lord shall confirm thy throne, and multiply thy rule, and the seed of thy brother shall serve thy seed forever."

St. Patrick remained Easter week at the great fair of Tailten, and converted and baptized several persons. To this ceremony is attributed the festival called *St. Patrick's Baptism*. After this, he visited other parts of the County Meath—those who attended the fair having paved the way by carrying to their homes the news of this strange man, with his, to them, strange religion, as also how he was favorably received by King Laghaire, and had made a convert of his brother Conall. His mission henceforth appears to have been attended with considerable success.

During his early mission in Meath, St. Patrick is said to have erected a church at a place called Druim-Corcorthri, now Drumconrath, in the barony of Slane, and to have placed over it

one Diernait. He also erected a church at Drumshallon, near Drogheda. In the district of Dilbhna-Assuill, now Delvin and Moycashel, in Westmeath, he preached with great success to the inhabitants, and converted and baptized large numbers. Here he erected a church, after meeting with great opposition from a chieftain named Fergus, a near relative of King Laghaire, who though the Saint worked some miracles in his presence—such as portraying the sign of the cross upon a rock by touching it with his staff, and the like—remained obstinate. He next went to the celebrated hill of Uisneagh, in Westmeath, the territory around which belonged to Fergus' brothers, Fiach and Enda.

The Saint preached before them, and prophesied, if they would be converted, for them many blessings, both in this world and in the next. They expelled the Saint from the place; but Enda repenting, threw himself before him and asked his pardon and blessing. He gave the Saint some land to erect a church thereon, and his youngest son, Cormac, to become a follower of his. Laogar, another brother, was also converted and baptized.

The Saint next proceeded to Longford, where his mission was also quite successful. He informs us that he left some of his companions to take care of these congregations, "who should baptize the poor and the needy, as the Lord in the Gospel enjoins." This was a wise precaution, in order to instruct and strengthen in their faith newly-made converts, and to preach the Gospel to those still pagan, and to bring up the children in the light of the true religion. Churches were erected by these different congregations, the foundation of which were attributed to St. Patrick; otherwise how can we account for the number he is said to have founded in Ireland? When we consider the simple structure of these primitive churches, for they were such as a congregation might build in a few days, we will not be astonished at the number. According as the faithful increased, these humble structures gave way to more pretentious ones.

Having consolidated his new churches and congregations in Meath and Westmeath, he proceeded to Brefny, toward the plain of *Magh Sleacht*, (1) where King Laghaire and his people were

(1) Magh Sleacht, the plain in which the idol stood, according to O'Donovan's "Four

worshipping the great idol *Crom-Cruach*, or head of all the gods which was said to utter responses, and which was richly gilt with gold and precious stones. Around this idol were twelve inferior gods, made of brass. Having failed in making any impression upon the foolish people, who threw themselves in adoration before this idol, the Saint retired a little distance to a hill, and there besought God to destroy it, and he raised against it the Staff of Jesus. Immediately the idol fell to pieces, and the earth swallowed up the inferior gods, and where it stood there sprung up a clear fountain of water, in which many of those who had come to worship the idol were baptized. This idol is thought to be symbolical of the sun, with the twelve signs of the zodiac typified by the surrounding twelve stones, and is the only one in Ireland of which we have any authentic account, from which it is inferred that the idolatry of the Irish did not extend to graven images.

Masters," is in the barony of Tullyhaw, County Cavan. Dr. Lanigan says that it was near Fenagh, barony of Mohil, County Leitrim. Fenagh was celebrated as a seat of learning, having a college and monastery. Cromleaghs, and other Druidical remains still exist there. Brefny, in which district it was situated, signifies the county of hills. On a large number of these hills over Cavan and Leitrim are found numbers of these mths or forts, which proves that Brefny had anciently a large population, as these forts were the ancient fortresses of the Irish, and were not, as is generally believed, erected by the Danes, for we find them in places in the interior, where the Danes never penetrated. The early settlers of America, and on the frontiers, built forts and stockades to protect themselves from the Indians: so Irish chieftains raised these forts for the protection of themselves and their clans.

CHAPTER III.

ST. PATRICK VISITS CONNAUGHT — REMARKABLE AND POETICAL INTERVIEW WITH TWO PRINCESSES — THEIR CONVERSION — VISITS SLIGO, AND FOUNDS CHURCHES — PREVENTS HOSTILITIES — VISITS MAYO — SPENDS LENT ON THE MOUNTAIN OF CROAGH PATRICK, FROM WHENCE HE IS SAID TO HAVE BANISHED THE SNAKES FROM IRELAND—MIRACLE AT THE FOUNTAIN—WONDERFUL CONVERSION OF THE PEOPLE OF TIRAWLEY—VISITS THE WOOD OF FOCLUT—THE DRUIDS FORM A CONSPIRACY AGAINST HIM—HE BLESSES HIS FRIEND CONALL—JOURNEYS THROUGH CONNAUGHT—THE BISHOPS SECUNDINUS, AUXILIUS, AND ISERNINUS ARRIVE IN IRELAND—THE SAINT VISITS ULSTER—HIS PROCEEDINGS IN TIRCONNEL AND ELSEWHERE—CONVERSION OF CONALL GULBAN—FOUNDS SEVERAL CHURCHES—VISITS LEINSTER—DEATH OF FAILLEN—HOSPITALITY OF A POOR MAN—WARNED OF A PLOT AGAINST HIS LIFE—THE PORT FIACH: HIS ORDINATION

AFTER three years thus spent in establishing and strengthening the infant church where he had cradled its birth, he resolved to visit Connaught, for he had not forgotten the vision he had wherein he was called by the children of that country. He is said to have crossed the Shannon at a place called Snav-daen, which Lanigan conjectures to be the village of Drumsnave, in Leitrim, and proceeded to Dumhagraidh (likely Drumahare), in the same county, where he is said to have ordained St. Ailbe of Seanchua—not the great St. Ailbe of Emlý. He then proceeded to the plain of Connaught, until he came to a fountain called *Tebach*, near the royal residence of Cruachan, near which he and his companions remained for the night.

Early the next morning they arose, and began to sing their office, when two young princesses, Ethnea and Fethlema, daughters of King Laghaire, came to a fountain near by to bathe. They were under the tuition and guardianship of two Druids, whose names were Mael and Caplat. When the maidens perceived the Saint and his companions, they were struck with wonder at their venerable aspect and strange white garb, and at the books out of which they were singing. “And they [the princesses] knew not

whence they might be; or of what form or of what people, or of what country. But they imagined that they were men of Sidhe (men of the fairy inhabitants of the forts), or of the gods of the earth, or of phantoms. The girls said to them, 'Who are ye? and whence do ye come?' And Patrick said to them, 'Were it not better that you should confess the true God than to ask our race?' The eldest daughter said, 'Who is God? and where is God? Where is His dwelling? Has your God sons and daughters, gold and silver? Does He live forever? Is He handsome? Has He many sons? Are His daughters beautiful, and beloved by the men of this world? Is He in heaven or on earth, in the sea, in the rivers, in the mountains, in the valleys? Tell us His description; how He can be seen, how He is to be respected, how He is to be found, whether in youth or age?'

"But St. Patrick answering, filled with the Holy Spirit, said: 'Our God is the God of all men; the God of heaven and earth, and of the sea and of rivers; the God of the sun, and of the moon, and of the stars; the God of the loftiest mountains and of the lowest valleys. God is above the heavens, and in the heaven, and under the heaven; His habitation is above the heavens, and the earth, and the sea, and all things which are therein. He inspires all things, He enlivens all things, He overcomes all things, He supports all things; He enlightens the sun; He strengthens the light of night and our knowledge; He made fountains in dry places, and dry islands in the sea; and He placed the stars for the office of the greater lights. He has a Son who is co-eternal with Himself; nor is the Son younger than the Father, nor the Father older than the Son; and the Holy Spirit breathes in them. The Father, the Son, and the Holy Spirit are inseparable. But I wish that ye were united to the heavenly King, as ye are the daughters of an earthly king.'

"And the girls said: 'If with one mouth and one heart we are able to believe the heavenly King, teach us most carefully, that we may see Him face to face; point Him out to us, and we will do as you desire us.'

"Then Patrick said to them: 'Do ye believe that by baptism ye will cast away the sin of your father and mother?' They

answer. 'We believe.' 'Do ye believe repentance after sin? 'We believe.' 'Do ye believe the life after death? Do ye believe the resurrection on the day of judgment?' 'We do believe. 'Do ye believe the unity of the Church?' 'We believe.'

"They were then baptized, and he placed a white dress on their heads; and they requested to see the face of Christ. But the Saint said to them: 'Unless ye taste of death, ye can not see the face of Christ.' And they answered: 'Give us the sacrifice, that we may be able to see God's Son, our Spouse.' And they received them for the love of God; and when sleeping in death, they placed them in a little bed, covered with clothes, and they made lamentations."

Soon after, the Saint converted one Ono, grandson of Bryan, King of Connaught, who bestowed upon him his place called Imleach Ono, where the Saint founded a church, which subsequently became the cathedral of the diocese of Elphin, and placed Assicus over it. This bishop Assicus was a goldsmith and worker in metals, and made altars, book-cases, and church plates for the Saint, and also beautified his pastoral staff. He made the altar-service for the church of Armagh, Oilfin, and Saul.

The next foundation of the Saint's was at Cassiol-Irra, or West Cashal (now a small town six miles south of Sligo), over which he placed one of his disciples named Bronus. He next proceeded to the county of Ui-Oiliolla (now Tererrill, County Sligo). Here he left some disciples, among whom Cethenus is particularly mentioned. He then visited the native place of Cetecus, another of his disciples. He next preached in Huarangaradh (now Oran, in the County Roscommon). Near this place he erected a church called Killgaradh, where he left some of his disciples who had accompanied him from Gaul. Then he went to Magh-Seola, County Galway, where he held a synod, at which were present Bishops Sacellus of Baslear-Mor (now Baslick, in Roscommon), and Felartus of Domhnach-Mor (now Donaghpatrick, barony of Clara, County Galway). He next laid the foundation of a church at Drumnea, near Lough Gara, County Sligo. While journeying here he pacified two brothers, named Bilraid and Lacraid, who quarrelled about the division of their inheritance. They grate

fully gave him a field, on which he erected a church, and placed over it Cona. He next went into the barony of Costelloe, County Mayo, where he built another church, over which he placed a priest named Loarn. He next preached in the barony of Carragh, and converted and baptized a great number, over whom he placed a priest named Conan. Here a pagan attempted to take his life, but the Lord frustrated his design. He next went to Hymallia, the territory of the O'Malleys, and founded a church at Achad-Fobhair (now Aghagower), and placed over it Senachus, lately consecrated bishop.

While thus laboring for the salvation of others, he was not unmindful of his own, and he resolved to interrupt his mission for a while in order to devote himself to prayer and meditation. It being the holy season of Lent, he retired for some time to a mountain in Connaught, called Cruachan-Aichle, or Mount Eagle, or, more properly, Croagh-Patrick. Here he is said to have spent the entire Lent in fasting and prayer. It is not probable that he stayed so long away from his missionary labors, but simply made a retreat there.

While here, we are informed by some of his biographers, he was assailed by demons and vicious creatures, all of which he overcame; and Jocelyn adds: "To this place he gathered together the several tribes of serpents and venomous creatures, and drove them headlong into the Western Ocean, and that from hence hath proceeded the exemption which Ireland enjoys from all poisonous reptiles."

None of the early writers of St. Patrick's life make the least allusion to this wholesale destruction of reptiles. We find it mentioned for the first time in the writings of Jocelyn, in the twelfth century. It is a well-established fact, that Ireland was free from all poisonous animals long anterior to the introduction of Christianity. Solinus, who wrote one hundred years before St. Patrick's mission, mentions this; and Isidore, Bishop of Seville, who wrote in the seventh century, informs us that no venomous animals were ever known to exist in Ireland. The Venerable Bede also refers to it, but is silent as to the cause.

Keating, in his History of Ireland, states that there were no

venomous serpents in Ireland in the time of St. Patrick, and accounts for it thus: "Niul, the son of Finius, King of Capaciront who had married Soota, daughter of the King of Egypt, had by her a son named Gaidhal. Moses, in his flight from Pharaoh, encamped near Niul's, and a friendship sprang up between them. A serpent having bit Gaidhal, Moses cured him, and foretold that wherever his posterity should inhabit, no venomous creature would have any power. And the Irish being descended from him, are free from the pests."

It is said that serpents introduced into the country soon die. There are no moles in the country; and Mrs. Hall mentions that Scottish gentlemen import Irish earth from the North to spread on their pleasure-grounds to kill the moles. Within the last century frogs were imported into Ireland, and they seem to thrive remarkably well.

The Island of Crote, and some other places, enjoyed similar exemption from venomous animals, which our best writers attribute to the influences of soil and climate. Rothe compares this quality, bestowed upon Irish soil through the prayers of St. Patrick, with that conferred on Malta by the merits of St. Paul, with this difference, he adds, "that while in Malta, serpents, adders, and other venomous reptiles retain their life and motion, and lose only their poisonous power, in Ireland they can neither hurt nor exist, inasmuch as not only the soil, but the climate and the atmosphere are unto them instant death."

How long St. Patrick remained in prayer and fasting on Croagh-Patrick is not clearly defined by his biographers. Some state that he spent the entire Lent upon it; but it is not likely that he would remain away so long at that precious season from his converts. It is said that while here he blessed Connemara; but it looked so bleak, barren, and rugged, that he declined entering it.

After his retreat on the mountain, the Saint went to Carcothimne, a district not far distant, "and to the fountain of Sinn, where he baptized many thousands; and he also founded three churches in Toga. And he came to the fountain of Finn-Maigeo, which is called Slane, because it was indicated to him that the

Magi honored this fountain, and made donations to it as gifts unto a god. The fountain was square, and there was a square stone on the mouth of it; and the water came over the stone—that is, through the interstices—as off the face of a king; and the unbelievers said that a certain dead prophet had made for himself a study, or conservatory, in the water under the rock, that it might whiten and preserve his bones, for he feared to be burned with fire; for they worshiped the fountain like a god, which was unlawful in the eyes of Patrick, because of the adoration; for he had zeal for God—for the living God. He said, ‘It is not true what you say, that the King of Waters is in this fountain’ (for they gave to the fountain the name of the King of the Waters); and the magicians and the gentiles of that country were assembled at the fountain, together with a great multitude besides.

“And Patrick said to them, ‘Raise up the rock; let us see what is underneath, if there are bones or not; for I say unto you that the bones of the man are not under; but I think there is some gold and silver appearing through the joinings of the stones, from your wicked sacrifices.’

“And they would not lift the stone. And Patrick and his companions blessed the stone; and he said to the multitude, ‘Retire apart for a little, that ye may perceive the power of my God, who dwells in the heavens.’ Then he lifted the stone with expert hands from the mouth of the fountain, and he placed it where it now remains; and they found nothing in the fountain but water only. And they believed the Supreme God. And there sat down by the stone, a little way off, a certain man named Cata, whom Patrick blessed and baptized; and he said to him, ‘Thy seed shall be blessed forever.’

“There was a little church in Toga, in the Country of Carcothimne, belonging to Patrick; Cainechus, the bishop, a monk of St. Patrick’s, founded it.”

From this he proceeded northward until he came to Tir-Amalgaidh (now Tirawley), where the seven sons of King Amalgaidh were disputing the succession, which had been decided by King Laghaire in favor of Enda Crom. The seven sons and their followers were assembled at a place called Farrach

Mac-n An algaith. St. Patrick, profiting by so large a crowd, boldly went among them, inflamed by Divine zeal; for he recollected his vision in which the children of Foelut called on him to come among them. He preached to the multitude, and gained over to Christ the seven princes and the king, with twelve thousand others—all of whom he baptized in the water of Tubberenadhaire, the well of Enadhaire. This great conversion is mentioned in most of the Lives of St. Patrick, and also by Nennius in his History of the Britons. He entrusted the care of this large community to St. Manchen, surnamed the Master.

St. Patrick founded the church of Domhnach-Mor, over which he placed Bishop Muena; and the church of Killala, for which he designated Muredach, one of his disciples.

About this time a wicked conspiracy was formed against life, at the instigation of the Druids, two of whom, Roen Recraid, were the chief plotters. This attempt was at a place called Kill-forclain, near Crosspatrick. Old works state that the Lord struck the chief plotters dead, and the others became terrified. But the Saint himself gives the following account of it in his Confessions: "For your sakes, amidst many dangers, I proceeded even to the remote parts, where no one had ever been before me, and where no one had ever come to baptize or to ordain priests, or to confirm the people in the faith, which, by the mercy of the Lord, I willingly did for your salvation. In the meantime I gave gifts to kings, besides what I gave to their sons who walk with me; and nevertheless they seized me now, with my companions, and in that day they vehemently desired to kill me. But my time had not yet come, although they plundered and stole all that they found with us, and bound me with chains. On the fourteenth day the Lord delivered me from their power, through the agency of some good friends, and all that belonged to us was restored."

Tirechan, in his Antiquities, says that Enda, the chief of the territory, when he knew the danger of Patrick, sent his son Conall to protect him from the fury of Recraid, who had gathered a great crowd of magicians, or Druids, and was advancing against him with nine principal Druids, all clad in white garments.

Before leaving Tirawley he went to a place near the River Moy, afterward called Lia-na-Manach, or Rock of the Monks, on account of some monks who dwelt there, and there converted and baptized a prince named Eochad, son of the former monarch Dathy. He also visited the district called the Gilagraidh (now the Gregories), in the county of Sligo, where he was badly received, and expelled by the Druids. He crossed the Moy near its mouth, and entered Hy-Fiachra (now Tireragh, in Sligo), and proceeded along the coast, and is said to have baptized seven sons of one Drogan, and to have selected one of them (MacErcá) to be educated for a religious life. As his parents were much attached to him, he left him in care of Bishop Brone, who resided near; and this MacErcá was afterward placed over the church of Kilroe-Mor (now Kilroe, in the parish of Killala, and barony of Tirawley).

Continuing his route along the northern coast, he arrived at the River Sligo (now the Gitey), where he was kindly entertained by some fishermen, who were very poor. At the suggestion of the Saint, they threw out their nets, and, although it was winter, they were rewarded with a great haul. He next went as far as Moylburg, where he was badly received by the family of MacErcá, but a holy man named Mancus having interceded for them, a reconciliation took place.

He then returned to Calregia, whose inhabitants had some time previously tried to expel him from their district, and there baptized a certain Macarthur, at Dromohaire, and erected a monastery at Druimlias, over which he placed Benignus, who is said to have governed it for twenty years. From that county he went to Cashel-Irra and Drumcliff until he arrived in Ulster.

He thus closed his missionary labors in Connaught, after having spent seven years in it, and traversing the most part of it, converting and baptizing the inhabitants, forming them into religious communities, and appointing pastors over them. Jocelyn assigns seven years to St. Patrick's mission in Connaught; and Dr. Lanigan states that he returned to Ulster in the year 442.

Having arrived in the province of Ulster, St. Patrick began to preach in the territory of Tirconnell (now Donegal), and erected a

church at Rath-Cunga, in the district of Tir-Aedha (now Tirhugh in Donegal). He went toward the River Erne, and gave his blessing to Prince Conall, a brother of King Laghaire, and to his son Fergus. On this occasion he is said to have foretold the birth and extraordinary sanctity of Columba, who was to descend from Fergus.

He then went to a small district called Magh-Iotha (now called Lagan, situate in the barony of Raphoe, and county of Donegal), where he founded a church called Domhnach-Mor (Donaghmore), and placed over it Dubhuduban. He next entered Inishowen, whose chief, Owen, he blessed, and spent some time with him, at his residence at Aileach. He next crossed the Foyle, and remained seven weeks near the River Faughan, in the barony of Terkerrin, in the County Derry. Here he is said to have built seven churches, one of which he called Domhnach—that is, belonging to the Lord; and over one of them he placed a pious priest named Connedas. After the departure of St. Patrick, Connedas followed him, and the Saint asked him why he left, and he answered “that he could not bear to be separated from his beloved father.” The Saint rebuked him, and told him that he feared they would shed his blood, since they were men of blood, but to return and fear not, for no man’s blood would be shed and the words of the Saint were fully confirmed.

The Saint returned to Inishowen, and founded the church of Domhnach-Mor Muighe Tochaire, at the foot of Slieve Snaght, in the barony of Inishowen, County of Donegal, over which he placed one Maccarthan. He also marked out the site of a church at Magh-Bile (Moville), and gave the tonsure to Aengus, son of Olilid, and grandson of Owen. He crossed Lough Foyle, and proceeded to Dun-Cruthen, in Keenaght, a townland in the parish of Ardmaghgilligan, in the County of Londonderry, and placed over them one Beatus. He proceeded next east of the Ban, through the territory of Dalriada. Here he baptized a posthumous infant, Olcan, who afterward became the first bishop of Derkan. He is said to have founded several churches here. Archdall mentions the churches of Rath-Modan (now Ramone); Tullach (now Drumtoughlagh); Druinn-Indich (now Dromeeny); Cuij-Escherasan

(now Culfeightrim), and others. He also blessed the fortress of Dun-Sobairgi (now Dunseverick).

From Dalriada the Saint passed into Dalradia, an adjoining territory, where he founded a great number of churches, of which Archdall enumerates sixteen. In this district he was opposed by a chieftain near Lough Ethach (now Lough Neagh), named Carthen, and driven from the territory. A younger brother, also named Carthen, submitted to the Saint, and became a convert. While baptizing his wife, he foretold that she should bring forth a daughter, to whom he would give the veil—all of which was fulfilled in the virgin Treha.

We next find the Saint at a place called Gaura, near Lough Neagh, where he was also badly received. He then turned off to the district of Inichlair, and having converted a great number, he placed over them a priest named Columb. A daughter of a chieftain, Echodius, named Cynnia, became a Christian, and took the veil despite the opposition of her father. Thence he went to the territory of Hy-Meith-tire, in the present County Monaghan, and erected a church at Teaghtalion (now Tehallen), and placed over it Bishop Killen. Here he baptized Owen, son of Brian, chief of the district, and a great number of the people. He next went to the adjoining territory of the Mogdurni (the present Cremorne, in Monaghan), and arrived at a place now called Donaghmoine, over which a man named Victor ruled, who, though at first opposed to the Saint, soon repented, and he and his household became converts. "And after a while he increased in holiness and in the knowledge of the Divine law; and being at length consecrated by St. Patrick, he received in that church the episcopal degree, and for his virtues and merits was very much renowned."

From the country of the Mogdurni the Saint proceeded to Meath, and preached for some time in the northern part; and thence he proceeded to Bile-Tortan, near Ardraccan, in the barony of Navan, where he laid the foundation of a church called Domnach-Tortan (most likely Donaghmore, near Navan), and placed over it a priest named Justin. He also visited the country about Slane; and Dr. Lanigan thinks that it was on this occasion

he left the Bishop Secundinus to preside over the new churches and converts in Meath and in Ulster, while he was proceeding in his mission through Leinster and Munster.

From this our Apostle moved into Leinster, and went directly to Naas, the usual residence of the kings of Leinster. Here he baptized two princes, Ailid and Hand, the sons of Dunlung, the reigning king.

A terrible judgment inflicted upon one Foillen, an officer of the court, ended the Saint's mission. When Patrick preached, this Foillen, who was a bigoted idolater, feigned to be asleep, in order not to hear the Saint's preaching. "Asleep!" exclaimed the Saint; "well, let him sleep, and let him not wake or rise before the day of judgment;" and the man was found dead; and it became a proverb, when a person wished harm to another to say, "May he sleep as Foillen did in the Castle of Naas."

St. Patrick next turned into Hy-Garchon, or Wicklow, where he was badly received by the ruling prince, Drichir, son-in-law of King Laghaire. He was hospitably entertained by a poor man named Killin, who had killed his only cow to entertain the Saint and his companions. The Saint blessed him, and he and his substance daily prospered.

St. Patrick went next to Moy-Liffey, the present County of Kildare, where he converted great numbers, and founded several churches. He left Iserninus over the church of Kilcullen, and Auxilius bishop of Killosey. He then went to Leix-Now, part of the Queen's County; but the inhabitants, being adverse to the Saint, dug deep pits and covered them over, so that he and his followers might fall into them; but a pious lady named Briga informed him of his danger. He converted her father, and gave the veil to some ladies. He then proceeded to the house of Dubtach, the poet, whom he had converted at Tara. Dubtach was overjoyed at this visit from the Saint, and we may imagine that they freely discussed events since that memorable day they met first at Tara.

St. Patrick inquired of Dubtach if he knew any one fit to be advanced to holy orders. He informed him that he had a disciple named Finch, whom he considered well-disposed, but that

He was then absent in Connaught, to present some poems of Dubtach's composition to the princes there. Fiach, having returned, was presented to St. Patrick, who, finding him already well instructed in the faith by Dubtach, taught him the rudiments of the Latin tongue, and soon afterward advanced him to ecclesiastical orders. The Book of Armagh thus notices his ordination "And Patrick conferred the degree of bishop upon Fiach; and he gave to Fiach a cumtach (box) containing a bell, and a minster (relics), and a crozier, and a poolire (leather satchel)." St. Fiach lived at Sletty to a very old age, having survived sixty of his disciples, and was held in great respect and veneration. St. Patrick is said to have received great encouragement from End, King of Hy-Kensellagh. This prince, though hostile to Fiach, was a pious man, and founded and endowed several churches, one of which is stated to have been at Innisfail, and another at Innisbeg.

The Saint next moved into Ossory, where, we are told, he converted numbers of people, and founded many churches.

CHAPTER IV.

ST. PATRICK PROCEEDS TO MUNSTER — HIS VISIT TO CASHEL — ORIGIN OF CASHEL — RECEPTION BY THE KING — HIS BAPTISM — PIETY OF PRINCE AENGUS — THE SAINT ENCOUNTERS SOME OPPOSITION — ENTERS LIMERICK — FOUNDS SOME CHURCHES — HE DOES NOT ENTER KERRY, BUT BLESSES IT — HE JOURNEYS THROUGH THE MOST OF MUNSTER — AENGUS AND A LARGE RETINUE ATTEND HIM ON HIS DEPARTURE — HE RETURNS TO CASHEL — MARTYRDOM OF ODRAN, HIS CHARIOTTEER — CONVERSION OF MACCADDUS, A ROBBERS — HE APPOINTS SOME BISHOPS — FOUNDATION OF THE CHURCH OF ARMAGH — JOURNEY TO ROME — RELICS AT ARMAGH — SYNODS HELD BY ST. PATRICK — LAST ILLNESS OF THE SAINT — HIS DEATH AND FUNERAL OBSEQUES — IS BURIED IN DOWN — THE TRANSLATION OF THE REMAINS OF ST. BRIDGET AND ST. COLUMBKILL TO THE SAME GRAVE — THEIR REMAINS DISCOVERED BY MALACHY — THEIR SOLEMN TRANSLATION IN PRESENCE OF CARDINAL VIVIAN, JOHN DE COTRECY, AND A LARGE ATTENDANCE OF BISHOPS, PRIESTS, AND ABBOTS — REVERENCE TO THE NAME AND MEMORY OF ST. PATRICK

FROM Ossory St. Patrick proceeded to Munster, and went straight to Cashel. This took place about the beginning of the year 445. As elsewhere, he directed his first efforts toward the seat of royalty itself, knowing full well that if he once converted the king, his subjects would soon follow. The ancient Irish name of Cashel was Sidhruin-Corc. Corc was King of Munster about the time of St. Patrick, and built a fort on the rock, from which it was called Corc's city. This fort was called Caiseal, which is the *Gaethelic* for a stone fort or wall, whence, most likely, the name of Cashel; though some think that Cashel derives its name from *Cais-il*, which signifies *a stone*, upon which the king's subjects paid down tribute.

King Aengus or more likely his father, Natfroich, when he heard that the Saint was approaching the city, went out to meet him. "And the king met the holy prelate, rejoicing and giving thanks in the exultation of his heart, as on that day an occasion of joy and belief was ministered to him." It is said that at the approach of the Saint the idols in the pagan temple fell down and were smashed to pieces. And the king brought him with

great reverence and honor unto his palace in the city of Cashel, because his mind had longed for him for a long time, by reason of the manifold miracles which he knew had been performed by the Saint. The king was soon after baptized, with his son Aengus, who became, henceforth, very zealous in propagating the Gospel in Munster. After the ceremony of baptism was completed, Aengus advanced to receive the blessing of the Saint, and in order to obtain it, pressed so close to him that the iron point of Patrick's staff pierced his foot, causing him great pain. The prince bore his sufferings without a murmur; and when Patrick, at the close of the blessing, perceiving the wound, asked him why he did not make it known, he replied that he considered the piercing of his foot a part of the ceremony, and cheerfully submitted to it. Patrick, admiring the strong faith of the young prince which could make him suppress his natural feelings through the desire of heavenly things, renewed his blessing upon him and his race. In Cashel there remained a tablet of stone, whereon the Saint is said to have celebrated the Holy Mysteries; it was called by the Irish *Leac Phadruig*—that is the stone of St. Patrick; and on this stone, in reverence of him, the kings of Cashel were wont to be crowned, and to be advanced to the throne of their kingdom.

Thus did the Saint's mission in Munster commence most auspiciously, and for the seven years he spent in that province he was remarkably successful. That he met with some opposition, even from Christians, appears from his Confessions; but there is no real ground for stating that he was opposed by SS. Ailbe, Declan, Ibar, and Kieran, who are said to have been bishops before him. Dr. Lanigan, in his Ecclesiastical History, clearly establishes the fact that they were disciples of his, and were quite young when he commenced his mission in Ireland, as is evident from their surviving him so many years. He also proves that there was no synod held at this time in Cashel.

After leaving Cashel, the Saint visited the district of Muscraige (Muskery) Breogain, where he founded several churches, among them that of Kill-fiachla (the present Kil-feacle). Thence he went to the territory Cabra-Ara-Cliach, in the counties of Lim-

erick and Tipperary, in a part of which (Hy-Cuanach, barony of Coonagh) he was violently opposed by a chief named Oleld. After a time, Oleld repented, and he and his family, and subjects, were all baptized. "And thence the Saint proceeded to Urmonia, a district east of Limerick, that he might pluck the thorns and branches of error out of that place, and sow in their stead a spiritual harvest;" and a certain man named Lonan freely received him, and made for him and his companions a great supper. During the repast, while the Saint labored to fill their minds with the Word of Life, a certain wicked man named Dercard approached, and with rude, importunate speech, wearying the ears of the Saint and stopping his discourse, demanded of him food. The Saint mildly gave him and his party a roasted sheep which a young man named Nesson and his mother were bringing to his table. This Nesson was baptized by the Saint; and after some time, he was placed over the monastery of Mungret, which in course of time became much celebrated, and to-day presents some venerable and remarkable ruins.

Some of the inhabitants of Clare (then Thomond, or North Munster) crossed the Shannon to see and hear St. Patrick, and he baptized several of them in the field of Tirglais. He was also visited by Prince Carthen, son of Blod, a chieftain of North Munster, whom he baptized at Singland, near Limerick. The men of Thomond entreated the Saint to visit their country, but he could not comply; but having ascended Mount Fintine (now Knockpatrick, near Donaghmore), he blessed Thomond, and foretold the birth of St. Senan of Iniscattery. He then proceeded to Luachra, and while there he prophesied the birth of St. Brendan, the star of the Western World, and that his birth would be several years after his own death. He did not enter Kerry, but blessed the country beyond Luachra.

Turning back, he entered South Munster, or Desmond, where he is said to have founded a number of churches. He also visited the southern part of Desii, Waterford, and, with the assistance of the chieftain Fergar, and other nobles, he arranged the ecclesiastical affairs of that territory. He was kindly received by the inhabitants along the river Suir; and he continued his mis-

sior through Tipperary, until he reached Lower Ormond, where among others, he converted two brothers of a powerful family named Munech and Meachair.

The Saint next passed into Louth, and resolved to build a church and establish a permanent see near the present town of Louth, but an angel informed him that it was reserved for Mocteus to found a church there, and that he should establish his see at Ardmacha, now Armagh. The Saint withdrew, and built a church at Ardpatrick. Mocteus soon afterward established a monastery at Louth, where he was often visited by St. Patrick. He was a holy bishop, and lived to a great age, and died in the year 535.

St. Patrick's mission in Ireland had now extended over a lapse of twenty-two or three years, and what a wonderful change had he effected, both in the people and in the state of the country, in that time! They were to him years of toil and dangers and suffering, but chastened by the blessed fruit he saw on all sides springing up around him. The idols of Baal were shattered to dust, and the cross—the sign of man's redemption—reigned in their place. A fierce, war-like, infidel people had meekly bowed to the Divine teachings of one man, and quietly resigned their cherished idols and poetic ceremoniea. Such a wholesale conversion, in such a short space of time, is unparalleled, and really miraculous.

Having thus preached the Gospel in every province in Ireland, and having erected churches, and placed priests and bishops over them, St. Patrick resolved on providing a permanent establishment for himself, from whence he could superintend the progress of the great work he had begun. It was necessary to establish a supreme see, or head, around which to center all the scattered members. There are various opinions as to the time of laying the foundation of Armagh. The Four Masters place it in the year 457; while the Annals of Ulster place it as early as 444. The Bollandists place it in the year 454; and Colgan, Ware, and Lanigan assign it to the year 455, which is the most probable date.

Having completed the great cathedral of Armagh, we are in

formed by Jocylin, and other annalists, that St. Patrick visited Rome for the second time. This journey must have taken place about the year 457 or 458. Jocylin says: "The glorious prelate Patrick, having converted the whole island, and finished the urgency of his laborious preaching, blessed and bade farewell to the several bishops and priests, and other members of the church whom he had ordained, and, with certain of his disciples, sailed toward Rome. When he arrived and was introduced into the presence of the supreme Pontiff, he declared the cause of his coming, and found great favor in the eyes of the Pope, who embraced him, and acknowledged him as the Apostle of Ireland, and confirmed by the supreme papal authority whatsoever Patrick had done, appointed, or disposed therein. Many parting presents, also, and precious gifts, which pertained unto the beauty, nay, even to the strength, of the Church, did the Pope bestow on him; among which were certain relics of the Apostles Peter and Paul, and of Stephen the protomartyr, and of many other martyrs; and, moreover, gave he unto the Saint a linen cloth marked with the blood of our Lord Jesus Christ. And with these holy honors, the Saint having returned unto Hibernia, fortified therewith the metropolitan church of Armagh, and deposited them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom has obtained, that on the days of Easter and of Pentecost, these relics should be publicly produced, and venerated in the presence of all the people."

St. Patrick spent the remainder of his life between Armagh and his favorite retreat of Sabhul, or Saul, making occasional excursions to various places to visit and strengthen the faithful, and consolidating the church. After his return from Rome, he held a synod called "The Synod of St. Patrick," which contains thirty-one chapters. "The Synod of Bishops," namely, Patrick, Auxilius, and Iserinus, is of more importance, and its canons give us a very good idea of the condition of the Irish Church, the different grades of the hierarchy and inferior orders, as also of the social state of the country.

Mention is made of slavery, of superstitious rites and pagan ceremonies, which show that Christianity had not totally wiped

out the heathenish practices of the people. There are canons in the Synod of St. Patrick relating to marriage and its indissolubility. But the most important one, as conclusive of the union between the Church of Ireland and that of Rome, is the following: "If any disputes arise in the island, let them be referred for decision to the apostolic see;" again: "If a difficult cause arise which can not easily be decided by the Irish bishops and the see of Armagh, it shall be sent to the apostolic see—that is, to the chair of the Apostle St. Peter—which hath the authority of the City of Rome."

The Synod of the Bishops is supposed to have been held about the year 456, after the whole system of the Church had been fully consolidated by the establishment of Armagh. By this time the Church was well provided with bishops, priests, and deacons, as also with abbots, monks, and nuns; which prove that a fully established Church existed in Ireland. The synod could not have been much later than the above date, as Auxilius, who presided at it, died in 460.

As we are now approaching the close of our Apostle's life and labors, it is but just that we should say a few words about St. Patrick's appearance and habits. During his mission in Ireland he chiefly traveled on foot, in imitation of the Apostles. He visited the king in his palace and the peasant in his hut, either to convert them or, if converted, to strengthen them in the faith. He is said to have been a man of a remarkably mild disposition, but firm in his resolutions. He dressed simply, wearing over his other garments a white cowl, which seemed a fit emblem of his own purity. He received on his own account neither gifts nor presents from kings or princes, accounting it more blessed to give than to receive. Whenever he received any present from the rich, he hastened to give it to the poor, or to appropriate it to the use of the Church. Among his followers and disciples were the sons of princes and nobles, many of whom became distinguished in the Church. His appearance was dignified and engaging, and such as to impress his beholders with the great sanctity of his life. He was well educated, and thoroughly versed in the British, the Gallic, the Irish, and the Latin languages, and partially under

stood the Greek tongue. He possessed the gift of prophecy in a high degree, and among other predictions he foretold the birth of St. Senan, St. Brendan, and others. He was a man of wonderful humility, and always spoke of himself as the lowest of sinners. Jocelyn informs us that "every day he recited two hundred prayers before God; three hundred times did he bend his knees in adoration of the Lord; every canonical hour of the day did he sign himself one hundred times with the sign of the cross. Nevertheless, he never omitted to offer up every day the adorable sacrifice of the Son of God, nor did he ever cease to teach the people and to instruct his disciples." He mortified himself by the greatest austerities. He slept on the bare ground; he girded his loins with rough haircloth, which had been dipped in cold water. He devoted most of the night to prayer and meditation, taking but little sleep to refresh his body. His diet was of the most meagre kind, consisting chiefly of vegetables. Though living on the earth and laboring for the welfare of his fellow-man, he was completely separated from it in spirit. He always observed the Sabbath with singular devotion and solemnity; he never traveled on it, but spent the day in prayer and holy works. On one occasion, having entered the harbor opposite Drumboe on the Lord's day, he would not leave the ship, but solemnized the day on board. He was disturbed by the heathens violating the Sabbath on shore by building a rath or fort. St. Patrick requested them to stop from their profane labors, but they laughed at him, and he said to them: "Though mightily shall ye labor unto your purpose, never shall it come to any effect, nor shall ye ever derive any profit therefrom." On the following night the sea rose and swept away what they had built.

St. Patrick had fought the good fight, and triumphed over the world, the flesh, and the devil, and now awaited in humble confidence the crown of justice and glory which the Lord has reserved for His faithful servants. Little is known of the years that immediately preceded his death. He chiefly confined himself to the care of his own diocese of Armagh, discharging his duties as a good and zealous bishop. It is not stated that he again visited any of the other provinces. The good Saint looked back on his

labors and saw that they were good. The rising church was prospering and progressing on all sides; and as he glided down the tranquil stream of life, he felt that God had blessed his works, and that he had raised to the Lord a Christian edifice which would be a blessing and salvation to countless generations.

Before his death the Saint was forewarned by an angel that he would not die at Armagh, but in Saul, his favorite retreat, which he had built on land given him by his first convert, Dichó.

It is stated that St. Bridget of Kildare had a revelation of the place and time of St. Patrick's death, and that she hastened to make his shroud with her own hands, which she sent to him, and for which he returned her his thanks and his blessing.

The Saint, in obedience to the commands of the angel, returned to the monastery of Saul, "which he had filled with a fair assembly of monks; and there, lying on the bed of sickness he awaited, with a happy hope, the termination of his life; nay, rather of his pilgrimage, and his entrance into life eternal. Now the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the port of death, and the portal of life. Therefore, being so admonished by his guardian angel, he fortified himself with the Divine Mysteries, from the hand of his disciple, the Bishop Tassach, and lifting up his eyes, he beheld the heavens opened, and Jesus standing in the midst of a multitude of angels. Then, raising his hands and blessing his people, and giving thanks, he passed forth from this world, from the faith unto the reality, from his pilgrimage unto his country, from transitory pain unto eternal glory. Oh, how blessed is Patrick! how blessed he who beheld God face to face, whose soul is secured in salvation! Happy is the man to whom the heavens were opened, who penetrated into the sanctuary, who found eternal redemption, whom the Blessed Mary, with the Apostles and choirs of virgins, welcomed, whom the bands of angels admitted into their fellowship. Him the wise assembly of prophets attendeth, the venerable senate of Apostles embraceth, the laurelled army of martyrs exalteth, the white

robed canopy of confessors accepteth, and the innumerable number of elect receiveth with all honor and all glory. Nor is it wonderful or undeserved—seeing that he was an angel of God though not by his birth, yet by his virtue, and by his office; he, whose lips were the guard of knowledge, and declared unto the people the law of life which was required by God.

“Rightly is he called a Prophet of the Most High, who knew so many things absent, who foretold so many and such things to come. Rightly is he called, and is, the Apostle of Ireland, seeing that all the people thereof, and the other islanders, are the signs of his apostleship. Rightly is he called a Martyr, who, bearing continually in his heart and in his body the name of Christ, offered himself a living sacrifice unto God; who, having suffered so many snares, so many conflicts, from magicians, from idolaters, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death. Rightly is he called the Confessor of God, who continually preached the name of Christ, and who, by his words, his example, and his miracles, excited peoples tribes, and tongues to the confession of His Name, to the acknowledgment of human sin, and of Divine promise. Rightly is he called a Virgin, who abided a virgin in his body, in his heart, and in his faith; and by his three-fold virginity he pleased the Spouse of Virgins, and the Virgin of virgins. Rightly is he numbered among the angelic choirs, and the assembly of all saints, who was the sharer in all holy acts and all virtues.”

Though it is admitted by writers of the Saint's life that he died on the 17th of March, there is much difference of opinion regarding the year. Usher, Colgan, Ware, and the Four Masters assign it to the year 493. The latter state: “In this year (493), the fiftieth year of Lughaidh's reign, (1) St. Patrick died.

The Four Masters inform us that “he was an archbishop, first primate, and chief apostle of Ireland, and that he separated the Irish from the worship of idols and specters, and conquered and

(1) Lughaidh, son of Laghaire, ascended the throne of Ireland in 479, on the death of Olloll Molt, son of Dathy, who was slain in the battle of Ocha, in Meath. Olloll Molt had succeeded Laghaire, who died in 468; said to have been killed by the elements for violating an oath not to exact tribute from the Lagenians, or Leinstermen. It is doubtful whether he ever became a Christian or not.

destroyed the idols which they worshiped, and expelled demons and evil spirits from among them, and brought them from the darkness of sin and vice to the light of faith and good works. He baptized and blessed the men, women, sons, and daughters of Ireland. By him many cells, monasteries, and churches were erected throughout Ireland—*seven hundred churches* was their number. By him bishops, priests, and persons of every dignity were ordained—*seven hundred bishops and three thousand priests* was their number. He worked so many miracles and wonders, that the human mind is incapable of remembering or recording the amount of good he did on earth."

The Tripartite Life of St. Patrick, which, however, does not give the year of his death, ss. 78: "One indeed of the Saints and of the righteous men, through whom came the praise and magnification of the Lord before men, through the wonders and through the miracles which God wrought, resuscitating the dead, cleansing lepers, through banishing demons, healing the blind, the lame, and the deaf, and every other disease; was the righteous, noble venerable man, for whom there is commemoration, namely, *Sanctus Patricius Episcopus*."

Despite such strong authority in favor of 493 as the year of the Saint's death, modern research, particularly that of Dr. Lanigan, proves that he died at a much earlier date, namely in the year 465. This agrees with the statement of Nennius, a writer of the ninth century, who says that the death of St. Patrick took place sixty years before that of St. Bridget. As St. Bridget died in 525, this would give 465 as the year of St. Patrick's death. It also coincides with the time given by the "Annals of Innisfallen." Besides, it is agreed that he was succeeded by St. Benignus, who was followed by St. Jarlath, in the see of Armagh. As the former died in the year 468, and the latter in 482, they could not have succeeded St. Patrick had he lived to 493. Tradition assigns Wednesday as the day of the Saint's death. Now, the 17th of March fell on a Wednesday in the year 465, which year, taking all the facts and statements into account, is probably the one in which he died.

Modern Growth and Progress

of the

Ancient Order of Hibernians

By Mathew Cummings, National President.

INAUGURATED IN IRELAND 1565, ORGANIZED IN AMERICA 1836.

THE GREATEST CONVENTION HELD

It is generally recognized that the Forty-sixth Biennial Convention of the Ancient Order of Hibernians in America, held in Indianapolis, Ind., July 21, 1908, was the most important held in the history of this Order in the United States. For this reason we deem it worthy of a summary of its proceedings. Whether the Convention of 1908 be viewed from the high character of the delegates assembled, the number in attendance, the harmony and good fellowship prevailing, or by the important matters that came before it for consideration and which were enacted into the legislation of the Order, it certainly must be regarded as marking an important epoch in the history of this great Irish Catholic fraternal society.

The number of important subjects brought before this convention are worthy of note, and the manner in which they were handled showed the highest legislative and administrative skill as well as a truly progressive, yet conservative spirit. All this undoubtedly marked it as the greatest convention that the Order ever held on this side of the Atlantic. It has often been claimed that the Ancient Order of Hibernians in America is the strongest and largest Catholic fraternal society composed exclusively of a single nationality, and certainly this claim was well maintained by the great and influential gathering of 1908 at Indianapolis.

The local committee in charge of the entertainment of the convention, under the chairmanship of Maurice Donnelly, had made every preparation and a magnificent reception was given to the delegates by the municipal authorities and every civic element of the community regardless of national or religious affiliations.

Just prior to the convention, on Sunday evening, July 19, no less than sixty-five candidates were initiated into the Order, under the auspices of the Marion County, Ind., organization, at the Knights of Columbus Hall, at which all the National Officers, including the Rev. John D. Kennedy, the National Chaplain, were present.

The success of the various social festivities and the reception and preparation for the entertainment of the delegates and their friends was in a large measure due to the hospitable activities of the local Ladies' Auxiliary, under the leadership of Mrs. J. Arthur, which in every way acquitted itself with credit.

Preceding the convention an imposing parade took place with many interesting features, the whole making a magnificent exhibition of the vigor and character of the Order and of the men and women who represented it. The delegates of the Ladies' Auxiliary, riding in carriages, added much to the interest and spirit of the occasion. The parade included many artistically arranged floats, one of which contained a representation of Charles Carroll signing the Declaration of Independence, and another representing Commodore John Barry, the Father of the American Navy.

The musical festivities included a chorus of fifty young ladies dressed in white, with decorated ribbons of green, who rendered the sweet songs and music of Erin in a most acceptable and creditable manner. The opening chorus was "The Harp That Once Through Tara's Hall." This entertainment was given at Tomlinson Hall. In all the decorations, on every occasion, the green

flag of Erin and the colors of the United States were side by side. It was estimated that about six thousand delegates and friends were present at an entertainment given during the evening at Fairbank Park, where vocal and instrumental music were rendered, a unique feature being the rendering of many lively national tunes familiar to those of Irish birth on the Irish bag-pipe.

Nearly one thousand guests, including Ancient Order of Hibernian delegates and members of the Ladies' Auxiliary, attended the banquet given at Tomlinson Hall on the evening of July 23rd. The toastmaster of the evening being George E. Clark, of South Bend, Ind., who was presented by Maurice Donnelly of Indianapolis. Among the speakers at the banquet were many distinguished members of the clergy. Miss Anna C. Malia, President of the Ladies' Auxiliary, and Matthew Cummings, President of the Hibernians, told of their respective organizations. Some of the subjects included in the toasts were as follows:

"Irish and the American Revolution," by Jos. W. Kennedy, of Indianapolis.

"Some Debts of Modern Nations to Ireland," Rev. John D. Kennedy, National Chaplain.

"Barry, the Founder of the Navy," by Prof. M. G. Rohan, Milwaukee.

"What Can We Do for Ireland of To-day?" Rev. M. O'Flannagan.

Among the musical features of the banquet was the singing of "The Star Spangled Banner," by fifty young ladies with fine effect.

During the convention a solemn high mass was celebrated for the benefit of the delegates, at St. Johns' Church, the edifice being crowded with Hibernian delegates and members of the Ladies' Auxiliary, who listened to the eloquent sermon of Rev. John D. Kennedy, the National Chaplain of the organization. The delegates met at Morrison Hall and marched in a body to St. Johns' Church, escorted by the Marion County Division of the Order. The celebrant of the mass was Right Rev. D. Donoghue, Bishop of Pomario.

The convention held daily sessions from July 21 to 26, at the Knights of Pythian Auditorium. The proceedings being opened by prayer by the National Chaplain, Father Kennedy, who, upon entering the hall, received the applause for his splendid sermon at the church which he would have received there if decorum permitted.

The number of delegates present were five hundred and thirty-two, belonging to the mens' organization, and two hundred and one to the Ladies' Auxiliary.

After the opening of the convention, Maurice Donnelly, chairman of the committee on arrangements, in welcoming the delegates, made an announcement that brought forth good cheering. It was that the ban had been removed from the Ancient Order of Hibernians in Indianapolis by the Church after having been in force for thirty years. Mr. Donnelly's was the first public announcement of the action of Bishop Chatard, which had been taken about a week before the date of the convention, and it caused the greatest enthusiasm.

THE HOLY FATHER SENDS GREETING AND BLESSING

The telegram was received with enthusiastic applause, following which the entire convention rose to its feet as a mark of respect on the reception of the telegram from our Holy Father, the pope.

"Rome, Italy, July 23.

"Bishop Chatard, Indianapolis, Ind.

"Holy Father thanks the Ancient Order Hibernians of America for their expression of homage and congratulations and blesses members and their families.

"CARD. MERRY DEL VAL."

County President, John H. Mahoney, introduced Mayor Bookwalter of Indianapolis, whose warm greeting and witty remarks at once secured a place for him in the hearts of all the delegates.

THE NATIONAL PRESIDENT'S REPORT

Following is from the report of National President Cummings:
To the Delegates to the Forty-sixth Biennial Convention of the Ancient Order of Hibernians in America:

Gentlemen and Brothers—Two years ago, at the National Convention held at Saratoga, you honored the national officers with your confidence, and trusted

to their care the management of this great society. We are here to-day in this fair city of Indianapolis to give an account of our stewardship to the highest authority in the Ancient Order of Hibernians, namely, the delegates to this convention.

We have labored hard and incessantly to carry out the instructions given to us, and to enforce the laws enacted for the welfare and protection of our society, and we submit to you, gentlemen of the convention, the report of the work performed during our term of office and our recommendations for the future.

Yours is the right to criticize and dictate, and during our term we have acknowledged no other master in Hibernian affairs. While we are intrusted with the care and welfare of the Ancient Order of Hibernians, with the help of God we will never admit the right of any other organization to interfere with the management or control of our society. I am pleased to say that, taking into consideration the great depression in business during the past year, we can report a splendid increase in membership. The progress of our Order both numerically, financially and otherwise has been most satisfactory. We have tried to keep in touch with every movement of interest to our society, and as a result Hibernian influence and prestige is greater to-day than it has ever been in our history. We were determined that progressive and businesslike methods must prevail, and also that any encroachment upon our rights as Catholic citizens, and every insult to our people, whether in the public press, or on the public stage, or through cowardly anonymous postal cards, would be resented. We have kept our society prominently before the public, in the hope that after becoming more familiar with our principles all who are eligible would avail themselves of the opportunity to march under the banner of "Friendship, Unity and Christian Charity."

STANDING OF THE ORDER

The membership on December 31, 1906, was 127,033. The membership according to official report December 31, 1907, was 132,173, making an increase during the year of 5,140 members.

It is safe to assume that the increase in membership during the last half of the year 1906 and the first half of the present year will equal if not surpass the numerical increase during the year 1907. That gives a total increase, during the term from convention to convention, of 10,280 members. Our postal card canvass shows even a larger increase.

That showing is remarkable when you take into consideration the widespread business depression, and also when you consider the great decrease in membership in other fraternal societies because of the loss of employment to their members, due to the contraction of business during the past two years.

We have organized during the term 59 new divisions, 10 new counties and 1 province. We have also organized 36 juvenile divisions and 12 military companies. The Ladies' Auxiliary organized 98 new divisions, making a total for the Ancient Order of Hibernians and Ladies' Auxiliary of 155 new divisions.

We have in our Division Treasuries \$847,986, and we own real estate, principally Hibernian buildings, valued at \$762,295.

The personal property belonging to the organization is valued at \$238,000, making the total assets of our Order \$1,860,099.

MEMBERSHIP

Membership in Ladies' Auxiliary as per report at Saratoga Convention was	48,868
Increase in membership in the Ladies' Auxiliary during 1907 according to report furnished me by its national officers.....	3,316
Increase during the last half of 1906.....	1,396
Estimated increase from January 1, to July 1, 1908.....	1,420
<hr/>	
Total increase in membership since the Saratoga Convention.....	6,132
Total membership of Ladies' Auxiliary July 1, 1908.....	55,000
The Ladies' Auxiliary has organized 90 new divisions during the term.	
Total initiated into the Ancient Order of Hibernians during the year 1906	18,919

Initiated during the year 1907.....	28,985
Estimated initiations as per postal card canvass from January 1 to July 1, 1908	10,490
Total initiations into Ancient Order of Hibernians during the past term..	50,394
Ladies' Auxiliary initiations during 1906.....	10,500
Ladies' Auxiliary initiations during 1907.....	10,948
Estimated initiations in Ladies' Auxiliary from January 1 to July 1, 1908..	5,420
Total initiated into Ladies' Auxiliary during the past term.....	26,868
Ancient Order of Hibernians initiations during the past two years and up to July 1, 1908.....	50,394
Total initiations for both organizations during the past two years and up to July 1, 1908.....	77,262
Membership in the Ancient Order of Hibernians December 31, 1907....	132,173
Increase in membership up to July 1, 1908, as per postal card canvass...	8,000
Total membership in the Ancient Order of Hibernians July 1, 1908....	140,173
Total membership in the Ladies' Auxiliary July 1, 1908.....	55,000
Total membership of both organizations July 1, 1908.....	195,173
Total membership of both organizations at Saratoga Convention.....	175,215
Net gain in both organizations during the past two years and up to July 1, 1908.....	19,958

It is very gratifying to be able to make such a splendid report on the standing of the Order, and also to say that we had less suspensions according to membership than we have had for years.

The term just closed has been one of rare experience and development of the Order. We have worked hard to meet new conditions and the competition which in many sections interfered with our growth numerically. We can proudly claim to-day that we are the largest, strongest and most influential organization in the world composed of one nationality and belonging to the same religion. The splendid condition of our Order is largely attributable to the State, County and Division Officers, who have labored assiduously to place our Order on the highest plane of excellence, and invest it with an importance which commands the attention of the whole world, and the respect and confidence of even those who are not members of our Order.

IMPORTANT LEGISLATION RECOMMENDED

National President Cummings in his report also made the following recommendations:

That the Convention adopt a better system for the collecting and forwarding of assessments.

That a uniform system of book-keeping be established where all receipts and expenses would be itemized.

That the organization and development of juvenile divisions of the Order in the different States and Provinces be carried on vigorously as training schools for impressing the fundamental principles of religion and nationality on the hearts and minds of our boys during the years when the mind is most receptive, and for the preparation of graduates into the parent organization.

That we in no manner be now considered as federated or affiliated with either of the Hibernian organizations of Great Britain or Ireland until we receive complete and satisfactory proof that perfect harmony and unity exists between the Hibernians of Ireland and Great Britain.

That the Order of Hibernians in America maintain an independent policy without alliance or entanglement with other societies.

That the incoming National President be empowered to appoint three representatives who would confer with like representatives of other organizations with a view of bringing about a union of all Irish societies for the development of Irish industries.

That the study of Irish history be urged as a feature in all the English-speaking Catholic parochial and other schools.

That the Ancient Order of Hibernians should earnestly encourage and support our Catholic schools which educate the heart as well as the mind, and which give the children a moral training to fortify and strengthen them in their struggles through life.

That the revival of the Irish language calls for our fullest support, no

nation ever having preserved its freedom that had lost its language, language and nationality being inseparable. The attitude of the society in this regard is shown by the fact that in October, 1896, it gave to the Catholic University of America, the magnificent sum of \$50,000 to endow a chair of Gaelic language and literature.

That the various States in which our Order is established, make provision to endow Hibernian scholarships in the Catholic University of America, to be awarded to such students and scholars in the intermediate classes and colleges as shall display a superior excellence in studies and deportment, conditioned, however, that such successful competitors for this benefice shall pass a preliminary examination in the subjects comprehended in the Gaelic course in the University, and while attending at the University that course to be a special study.

That our Order should identify itself with the work on the Catholic Church Extension Society, either by erecting a chapel dedicated to our Order or by the Divisions of our Order making a voluntary contribution to the Church Extension Society, each year. The interest of the organization in such work being evidenced by the fact that in the past twenty-two years the Ancient Order of Hibernians has given about \$5,000,000 for charitable purposes.

That our National Officers send three representatives to the Annual Federation of Catholic Societies.

That the Divisions of our Order effect an affiliation with the Federation wherever it exists.

That an honorary degree, to be exemplified not oftener than once a year, be established in our Order.

That the right to receive such a degree should be earned by the members keeping themselves in continued good standing for a specified number of years, and by making it obligatory on members to bring into the Order a certain number of new candidates each year, before being entitled to receive the membership of our Order.

That such degree be exemplified before the delegates to the next National Convention.

That the action of the Saratoga Convention in giving control of the management of their own affairs to the Ladies' Auxiliary, subject to the supreme authority of the National President and National Convention of the Ancient Order of Hibernians, be endorsed by this Convention and that the arrangement made by the Saratoga Convention between both organizations shall continue in the future.

That a reduction of the merchandise tax to the Ladies' Auxiliary from twenty cents per division per quarter, be granted, (which was adopted.)

That the management of the official organ, "The National Hibernian," is entitled to the hearty endorsement of the convention.

That the present incumbent's successor to the office of National President shall devote all his time to the interest of the Order, and that he shall receive a suitable salary for his expenses as well as an appropriation sufficiently large to pay his office and traveling expenses.

That this convention adopt the same system and appropriate the same amount for organizing purposes in the extension of the Order, namely \$5,000. as were adopted by the Saratoga Convention.

That this convention co-operate with the Hibernians of Canada by appropriating \$4,000, or a suitable sum, for the erection of a monument in the form of a Keltic Cross on Gross Isle, located in the center of the St. Lawrence River to mark the grave that contains the remains of 12,000 of our Irish famine victims who died in the coffin ships of ship fever and starvation, during the English made famine of '47, rather than renounce their allegiance to the faith and nationality which was made a condition of relief by the British Government.

Referring to the Barry Monument the President in his report said that it was: "Mainly through the efforts of this organization, the United States Government voted \$50,000 three years ago to erect a monument in Washington, D. C., to the 'Father of the American Navy,' Commodore John Barry."

That as the delivering of lectures under the auspices of the Ancient Order of Hibernians was one of the best means of increasing the membership of the organization, it was recommended that some inducement be offered lecturers so as to encourage them to devote their time to the same.

That a historian of the Order be appointed for the purpose of securing

from the older members, and putting in form, such historical data and records as might be valuable in preserving the history of the Order in this country.

That the position of Adjutant General having charge of the military branch of the Order be continued with all rights and privileges conferred on that office by the last National Convention.

That after an exhaustive inquiry into the matter of a national insurance for the Order, the same is not to be recommended, but that the state system of insurance now in vogue be maintained and extended, such as is to be found in the States of Massachusetts, Minnesota, Michigan, Illinois, the Province of Ontario, etc., and that to establish a National Hibernian insurance would seriously interfere with the present well maintained systems of insurance in those States and Provinces.

THE ALLIANCE BETWEEN A. O. H. AND THE NATIONAL GERMAN-AMERICAN ALLIANCE

National President Cummings, continuing his report, said:

That the action of the National Officers in cementing an alliance between the Ancient Order of Hibernians and the National German-American Alliance be ratified and endorsed by this convention. The action referred being the result of a "conference held in Philadelphia, Jan. 22, 1907, between the National Officers of our Society and the National Officers of the German-American Alliance, the representatives of both organizations pledged themselves to the following resolutions:

"Resolved, That the Joint Conference Committee of the Ancient Order of Hibernians in America and of the National German-American Alliance unanimously declares an alliance between the people of both organizations for the good of this republic on the following basis:

"First. Any measure of mutual interest passed by the Executive Committee or by a National Convention of either organization, shall be presented by its National Officers to the National Officers of the allied association for approval and action.

"Second. To oppose an alliance of any kind, secret or otherwise, with any foreign power on the part of the government of the United States.

"Third. To oppose the enactment, by the Congress of the United States, or the legislatures of the various States, of any sumptuary, or any other law or laws abridging the personal liberties of citizens.

"Fourth. To oppose any and every restriction of immigration of healthy persons from Europe, exclusive of convicted criminals, anarchists and those of immoral character.

"Fifth. To recommend a systematic investigation of the share all races have had in the development of our country, in war and in peace, from the earliest days, as the basis for the founding and the continuance of an unprejudiced and unbiased American history.

"Sixth. This agreement to be effective immediately upon the ratification of the same by the Executive Boards of both organizations, and to continue in force until abrogated by a majority vote of a National Convention of either organization."

In referring to this alliance the National President in his report said: "I consider that the alliance of our Order with the great German Societies composed of 6,000 organized bodies, with a membership of 1,250,000, and representing 30 per cent. of the population of this country, a master stroke in Irish affairs. For a long time there has been the very best of friendly relations existing between our organization and the German Societies, as the interests of both organizations are identical. We have in the past been working along the same lines separately, we will in the future work together as a unit representing 57 per cent. of the population of this country on all questions of national interest to both races. It was the Germans who preserved our language when England sought to kill it, and it was the Germans who fought side by side with the Irish to save this country. We have many vital interests in common, and for the good of our glorious nation we have agreed to work together as one invincible body."

REMARKABLE PROGRESS

In closing his report the National President said in part:

"Gentlemen of the convention, the hour approaches when you must cater

into deliberation on the needs of the Order. I have submitted a report of my term of office and such recommendations as my experience would suggest. In a few short hours the responsibilities imposed upon me by the Saratoga Convention will have ceased. Upon you, the accredited delegates to this convention, and upon the result of your deliberations will depend the future policy and conduct of our society.

"During the past two years we have lived up to the best traditions of the Order in this respect, and we can modestly point to a record of achievements during our term of office. As I have stated in my report, we have brought about an alliance between the Germans and our society which will have a far-reaching effect in combating English influence in this country. We have increased our financial standing more than it was ever increased in one term. We have placed Irish history and Irish language even in public schools. During the term, Hibernian buildings have been erected in various parts of the country, particularly in New England. We have organized juvenile divisions in twenty-seven States. We have defended the race wherever it was attacked or insulted, either from the stage or through the public press. You placed the organization in our hands and we were charged to guard and protect it. We return to you here and now this grand old Order intact, without the loss of a man or a division. God bless our organization. It is now in your keeping. Take care of it as you would your father's inheritance. Let our conduct and actions in this convention be such that it will reflect credit on our people at home and abroad. You are the congress of the Irish people in America. It is in your power to do a tremendous amount of good for your faith and race. Give every question your best consideration, and vote at all times for the best interests of the Order regardless of any other influence."

THE VOICE OF THE CONVENTION

The more important subjects engaging the attention of the convention of 1908 are indicated in the following resolutions adopted by the convention.

IMPORTANT RESOLUTIONS ADOPTED

Ireland—That we again assert our unswerving fidelity to that fundamental principle of our Order, viz.: the complete independence of Ireland, toward the attainment of which the untiring energy of all patriotic Irishmen should be directed; and while we favor, as a means to that, the acceptance of any measure which would bring relief to our suffering brethren in Ireland from the exacting conditions under which they have labored and are still laboring, nevertheless, we are convinced that nothing short of complete and absolute separation from England can ever bring lasting prosperity to Ireland.

Policy—That whilst we encourage all movement having for their object the uplifting, regeneration and freedom of the Motherland, still as a Catholic national organization, which has struggled long and faithfully for the highest ideals of the race, we deem proper in the best interests of our Order not to give, either now or at any other time, our approval or indorsement to any special policy or political movement from without; that we recognize the individual right of all our members to assist any movement they deem best to elevate Ireland, but remembering always, that the Ancient Order of Hibernians has given generously of her treasure and blood for many centuries to disseminate and preserve the purest principles of Irish nationality, and whilst it yields to no other organization on the face of the earth in its love for and loyalty toward that genuine Irish nationality, it can neither now nor in the future become the creature of any party or combination of men, and, therefore, we here and now warn all outsiders that they must not attempt to dictate our policy to us as an organization nor interfere even in the slightest way with the administration of the affairs of this noble Order.

Irish Industries—That we heartily indorse the movement for the revival of the industries of Ireland and the timely suggestions on this vital question contained in the President's report, which we believe firmly will largely contribute to the material prosperity of the Motherland by giving lucrative employment

to the people at home, the absence of which has long continued to diminish her population to a point which assuredly menaces the very life of the Nation.

Irish Music and Literature—That we earnestly recommend to all the people the cultivation of Irish music and literature within their own homes, as no music is sweeter, no literature purer than the inspiring influence of Irish music, song and story, which ever tends to elevate the Celtic mind to higher ideals and to nobler deeds.

Ladies' Auxiliary—That we especially commend the splendid work and growth of the Ladies' Auxiliary and again recommend that organization to the earnest support of our entire membership.

History of Our Order—That we approve the recommendation of our National President regarding the necessity of writing a history of our Order and recommend that the newly elected Board name some competent member of our Order to perform this work; and that State, County and Division Officers when requested by him should forward such data as may be necessary to make the work substantially accurate and complete.

Irish History in Schools—That we fully realize the beneficent influence of the Catholic Faith and also the knowledge of Erin's glorious history in forming and perfecting Irish character in these over-sea communities, to which Irishmen have brought so many and such precious gifts, and that after instruction in the eternal truths upon which the salvation of our souls depends, we think that no surer means of securing those sterling qualities which unmistakably constitute the pride of our race, can be employed than the systematic study of the history and tradition of the Irish people, as contained in their sublime literature; that we, therefore, urge upon this convention the duty of exacting that the history of Ireland has as prominent and honorable a place in the curriculum of common studies in our schools as the importance of the case demands.

Catholic University—That we fully appreciate the splendid work being done for our countrymen and others of our Faith on this Continent by the great Catholic University at Washington; that we intimate our abiding faith and confidence in this admirable institution to which we have already contributed a large sum of money to create and extend Celtic studies, and that we continue to take a kindly and practical interest in this institution whenever opportunity offers.

Juvenile Divisions—That we are in hearty sympathy with the suggestion of the National President in regard to the multiplication, under proper conditions, of Juvenile Divisions, from which the general membership of the Order may be ultimately recruited; and that we refer this suggestion and its development to the incoming administration of the Order.

Refuge Work—That this convention has learned with pleasure of the truly Christian and patriotic work of Rev. Timothy Dempsey, of St. Louis, Mo., and desires to commend the same, and that we thank, in the name of our Order, the Rev. Father for his splendid efforts in the uplifting of the submerged element of our population.

Grosse Isle Monument—That we are in perfect sympathy with a recommendation for a suitable monument to mark the resting place of the unfortunate, making a sufficient appropriation for the erection of a National monument at Quebec, in Canada, and that we request the executive to take the necessary steps for the carrying out of this most opportune recommendation.

Barry Monument—That we cheerfully indorse the action of our worthy National President in commending the government of these United State in making a sufficient appropriation for the erection of a national monument at Washington to perpetuate the memory and inestimable service to his adopted country of that gallant son of Wexford, Commodore John Barry, Father of the American Navy.

Father Quick Memorial Church—That we sympathize deeply and sincerely with the movement for a fitting memorial church at Flandreau, S. D., to the

Rev. Father Quick, who ministered so unselfishly to the Irish martyrs, Allen, Larkin and O'Brien, and to the martyrs themselves who were executed at Manchester, England, in the year of British tyranny, 1867; and we recommend that an assessment of 25 cents per capita be levied for said purpose.

Official Organ—That we warmly indorse the splendid work done for our Order and race in this land by our Official Organ, which has so well placed before the people the early settlement of the colonies and the gallant part the Exiles of Erin and their children took in wresting the freedom of this country from their hereditary foe, and that we consider that this worthy publication should find a place in every Irish home where the consideration of these things must ever tend toward the formation of better Irishmen and better Americans.

Federation—That we indorse our National President's recommendation in regard to the federation of this Order, with the American Federation of Catholic Societies, and urge upon the National, State and Division Officers to take action on this matter, and also request the National President to appoint delegates to represent our Order at the forthcoming National Convention of the American Federation of Catholic Societies.

Press—That we encourage the support of National and Catholic newspapers wherever published in our cities, believing that the press can be eminently useful as a splendid agency for good when honestly and prudently directed, but when not so directed and when used to malign our officers, and insult our Order, a most beneficial influence, indeed; and that we believe firmly that all such mischievous publications as the latter should be unreservedly condemned by our officers and members; and we assert here and now, that no member of our Order has, or should have, the right to use the columns of such papers to criticize or condemn the work of any member or officer of this Society, and further, we beg to recommend that in the future any member so offending shall be promptly and properly dealt with as the Constitution of our Order directs.

German Alliance—That we cannot too highly commend the alliance of our Order with the German-American Alliance, which was recently brought about through the efforts of our worthy National President and Board of Directors—the beneficial results of such alliance blending in one harmonious union the German and Irish races in America; that such a union of the best of the various racial elements assuredly makes for the perfectionment of our common citizenship, and that we accommodate to ourselves the appropriate phrase of our National President in calling this alliance “a master stroke in the Irish affairs of America.”

ACTION OF CONVENTION

The Committee on Official Reports presented its report through Phillip J. Sullivan, of Connecticut, chairman of the committee, the report being unanimously adopted. The report cordially indorsed the pronouncement of National President Cummings setting forth the position of our Order in its relations with other organizations.

The report of the National President was concurred in relative to Ireland and declares for a free and independent nation. The attitude of the National President on the subjects of the Irish history, Gaelic language, Federation, the Official Organ and the other objects contained in his biennial report was heartily indorsed and a new system of bookkeeping recommended for adoption throughout the Order.

Gaelic League—The sum of \$1000 was ordered sent to the Gaelic League of Ireland through Dr. Douglas Hyde, President of that organization.

Ritual Committee—The Ritual Committee reported, through its chairman, Brother McAsey, of Missouri. The report recommended certain changes in our present ritual and was by unanimous vote recommended to the incoming National Board with full power to act.

German Alliance—Brother M. T. Shine, of Kentucky, secured the adoption

of a resolution authorizing the National Board of Officers to take immediate steps to perfect the Irish-German Alliance in the various States, Territories and cities of our country.

Irish History—The report of the Committee on Irish History was received from Rev. Patrick Turner, of Alabama, chairman of the committee, the following recommendations being adopted:

That a National Committee on Irish History be formed, each State to be entitled to one member, who shall be appointed by the State President, the chairman of said committee to be appointed by the National Board of Directors, and that they be required to report semi-annually to the chairman on the progress of the study of Irish history in their respective States. The report further recommended that this convention demand that Irish history be taught to the children of Irish parents in parochial schools in all parts of this continent and that a letter to this effect be addressed to the archbishops, bishops and heads of religious orders.

It is further recommended that a circular letter be addressed to the President or Superior of every Catholic college, academy and boarding school in the country, requesting them to place the study of Irish history in the curriculum of their respective institutions.

Professor Michael G. Rohan, of Marquette University, Milwaukee, Wis., was named as Chairman of the National Committee on Irish History.

Foreign Relations—The National Convention unanimously adopted the report of the Committee on Foreign Relations, recommending that Right Rev. Bishop McFaul, of Trenton, N. J., be requested, and the National President appointed as a special committee having plenary powers to visit Great Britain and Ireland for the purpose of uniting the Hibernian Societies of these countries. Our National President at once took steps whereby the orders of the National Convention in this connection may be complied with in the near future.

AMENDMENTS TO THE CONSTITUTION

The work of the convention also included the adoption of several amendments of the Constitution, no less than twenty-one articles being amended. The Constitution being ordered revised to embrace these amendments.

ACTION REGARDING LADIES' AUXILIARY

It was also voted as follows:

1. That the National Chaplain and the Chaplains of the respective States remain always common to both organizations.
2. That the recommendation of our National President in his report of the forty-sixth biennial convention for a reduction to the Ladies' Auxiliary of the merchandise tax from 20 cents to 10 cents per Division per quarter be hereby indorsed.
3. That the past indebtedness of the Ladies' Auxiliary to the A. O. H., as charged up in the reports of the National Treasurer for the years 1904 and 1906, be summarily cancelled.
4. That the publisher of our official Organ, when sending out subscription bills through our National Secretary, be directed to forward at same time to the National Secretary of the Ladies' Auxiliary a duplicate bill for the number of copies received by the members of that organization.
5. That the names of the National President and National Chaplain of the A. O. H. and the names of the National Officers of the Ladies' Auxiliary be inscribed upon the charter of the Ladies' Auxiliary.

AN ARCHBISHOP BECOMES NATIONAL CHAPLAIN

At a meeting of the new National Board of Officers and Directors held at the close of the convention, July 26, 1908, the following important action was taken:

The National President announced that the first business to come before the new Board was the election of a National Chaplain. He said he had great pleasure in placing in nomination for the office of National Chaplain the Most Rev. William H. O'Connell, Archbishop of Boston.

The nomination of the Archbishop of Boston was received with the greatest pleasure by the Board and later the following telegram was read from His Grace:

"GLOUCESTER, Mass., July 26, 1908.

"Mr. Matthew Cummings,
"National President, A. O. H.,
"Indianapolis, Ind.

"Congratulations. Accept chaplaincy very gratefully.

"ARCHBISHOP O'CONNELL."

It was officially announced by the National President that he had named Gen. John McCarthy, of Fall River, Mass., as the Adjutant-General of the Military Branch of the Order for the ensuing two years.

Barry Monument—It was voted that this Board record its regrets that the commission authorized to erect the monument in Washington to the memory of Commodore John Barry could not select a better site for the monument. The Washington Committee representing this Order was instructed to use every effort to have a more suitable site selected for the monument.

Grosse Isle Monument—It was voted that the sum of \$5000, or so much thereof as may be necessary, be appropriated for the monument, to be erected over the graves of the famine victims on Grosse Isle in the St. Lawrence River, and that the National President and National Director Foy be named as a special committee in this matter with full power.

It was voted that the epitaph on the proposed monument be in the Irish language and that the same be also translated on the monument into English.

It was voted that the large stone at St. Charles' Point, Victoria Bridge, Montreal, which formerly marked the grave of the famine victims, be removed from its present location and put back to its former position, and that a suitable fence be erected around the same and that the expense of the same be defrayed by this Order.

The following officers and directors were elected for the ensuing two years by the convention:

Most Rev. W. H. O'Connell, chaplain, Archbishop of Boston; Matthew Gummings, National President; James J. Regan, National Vice-President; James J. McGinnis, National Secretary; John F. Quinn, National Treasurer; Rev. John D. Kennedy, Patrick T. Moran, Major E. T. McCrystal, Charles J. Foy, John J. O'Meara, National Directors.

It was decided that the next National Convention of the Order would be held in Portland, Ore., July, 1910.

THE LADIES' AUXILIARY

The Convention of 1908 was the first Convention of the Ladies' Auxiliary of the A. O. H., and the ability with which the ladies conducted their meetings and business was a matter of much comment. The National President of the Ladies' Auxiliary, Miss Anna C. Malia, presided over its deliberations and was most enthusiastically re-elected for another term. In an address before the Convention of the Ladies' Auxiliary, National President Cummings, of the A. O. H., complimented her administration of the Auxiliary in the following words:

"I hope that you will continue in the future as you have in the past two years. Your National President, Miss Malia, is to be complimented for her faithful and efficient discharge of her duties. It is my earnest wish that God's blessing be with you and every deliberation taken be for the betterment of your grand Auxiliary."

And in his official report to the Convention of the A. O. H. referred to the Ladies' Auxiliary and their grand work in the most complimentary terms, as follows:

"The last National Convention of our Order gave to the Ladies' Auxiliary almost complete control of the management of their own society, subject to the supreme authority of the National President and National Chaplain of the Ancient

Order of Hibernians. Articles 1 and 2 of the Constitution of the Ladies' Auxiliary makes the connection between the Ladies' Auxiliary and the Ancient Order of Hibernians complete and effective. Under the present Constitution they are empowered to elect their own National Officers and to levy assessments for the expenses of their organization. I have watched carefully the management of the Ladies' Auxiliary during the past two years, and I am proud here to-day to pay as high a compliment as my ability will permit to the present National Officers of the Ladies' Auxiliary, and particularly the honored President of that great society.

SOME NOTABLE ADDRESSES

The Ladies' Auxiliary was addressed in eloquent words by Rev. Father Gavisk, State Chaplain of Indiana, who gave them a most hearty welcome and expressed his high appreciation of the work they had accomplished. The National Chaplain, Rev. John D. Kennedy, also addressed the assembly and referred to the fact that the ladies' had fully justified the action of the Saratoga Convention in giving them the management of their own affairs, notwithstanding the opposition of some of the "old fogies." Rev. Father O'Flannigan told what he and his three lady assistants from Ireland were doing to promote the sale of Irish-made goods in America. And Rev. Father Kelley, of Chicago, explained the "Church on Wheels," then on exhibition in the city, which comprised a chapel car in which the Holy Sacrifice of the Mass is celebrated in the work of Catholic Church Extension Society in sparsely settled sections of the country.

FINANCIAL CONDITIONS OF THE LADIES' AUXILIARY

Money received by National Secretary and forwarded to National Treasurer from July 25, 1906, to July 19, 1908	\$21,989.22
Borrowed from National Board, A. O. H., at commencement of term to meet current expenses	500.00
	<hr/>
Total receipts	\$22,489.22
Total disbursements	17,666.31
	<hr/>
Balance in treasury	\$4,822.91

Salaries were voted to the following National Officers of the Ladies' Auxiliary:

National President, \$500 a year and all expenses.

National Secretary, \$600 a year and all expenses.

National Treasurer, \$200 a year and all expenses.

Marvelous Progress and Growth of The Knights of Columbus

By Daniel Colwell, National Secretary.

THE ACHIEVEMENTS OF A QUARTER OF A CENTURY.

The National Council of the Knights of Columbus held in 1906, at the city of its birth, New Haven, Conn., on June 5th, 6th and 7th, marked the close of the Order's first quarter of a century's achievements. For, although the Order was not incorporated until the January session of the Connecticut Legislature in 1882, the first meeting to perfect its organization was held in 1881. Looking forward to this event great preparations had been made, for now the marvelous growth of the Order and its great power for good had come to be recognized by all. The building for the home of the Order, which had been undertaken by the National Councils of 1903, had been completed in anticipation of this event at a final cost of \$191,000, and was in itself a suitable testimonial and monument to the success of this truly religious and patriotic society, which had made such a successful appeal to those faithful sons of the church who are loyal citizens of the republic.

The entire city was on this occasion given over to the celebration. Everybody entered into the spirit of the occasion. The public buildings and principal places of business were sumptuously decorated and illuminated, and the emblem of the Order was everywhere to be seen. The historic green, in the center of the city, laid out by the founders of the colony, and upon which still stand the earliest churches erected by the Puritan settlers, now treasured by all as landmarks of the past, was turned into a veritable fairyland by the order of the municipal authorities. This beautiful green around which face the principal buildings of the city, including the City Hall, the Court House, the Yale University and the new Knights of Columbus Headquarters, was magnificently illuminated with an electric display in many colors and of an emblematic character, in honor of the coming of the Knights, the effect of which was enhanced by the strains of music from the band-stand in the center of the green. The Mayor of the City, the Governor of the State and the President of Yale University all officially participated in welcoming the delegates and the dignitaries of the church in attendance, to the home of the founding of the Order. The local papers gave prominent space to the various features of the celebration. To the *New Haven Leader*, however, is due the credit of preserving many of the speeches and addresses, by verbatim reports, and we hereby acknowledge our indebtedness.

THE CARDINAL ATTENDS THE CELEBRATION

The celebration was regarded as of sufficient importance for His Eminence, Cardinal Gibbons, to dignify it with his presence. The venerable Cardinal being the guest of the Rev. John D. Coyle, of the Executive Committee of the K. of C. and Pastor of St. John's Church, at the altar of which, on the morning of June 5, His Eminence celebrated pontifical mass, after which, to the delight of all present, he gave the Papal blessing, the church being filled with the delegates and officers of the National Council and many distinguished persons, including many local clergymen of various denominations. The impressive character of the service being enhanced by the participation of a choir of thirty voices accompanied by fourteen men from the New Haven Symphony Orchestra. The sermon by Rev. Dr. McCoy was a masterpiece, well suited to the occasion. At the left of the altar was the Cardinal's chair canopied in red velvet edged with gold fringe. Across was a red canopied chair for Bishop Tierney. Near by were the purple-covered chairs for Bishop Harkins, of Providence, and Bishop Bevens, of Springfield. The church was decorated with the colors and emblem of the Order.

CEREMONIES AT WOOLSEY HALL, YALE UNIVERSITY

THE CARDINAL AND THE KNIGHTS RECEIVED AT WOOLSEY HALL BY THE MAYOR OF THE CITY AND THE PRESIDENT OF YALE UNIVERSITY.

After an enjoyable recital on the magnificent Newberry organ by Professor Horatio Parker, of Yale, His Eminence James Cardinal Gibbons arrived from the home of Rev. John D. Coyle, where he and his party had been entertained at dinner by Fathers Coyle and Ford. Cardinal Gibbons was escorted to the platform on the arm of President Hadley, of Yale, amid showers of applause from an audience which completely filled the immense hall. Seated on the platform were Cardinal Gibbons, President Hadley, Mayor John P. Studley, Bishop Tierney, of Hartford, Bishop Bevens, of Springfield, Mass., Bishop Michaud, of Burlington, Vt., Mgr. Madden, of Springfield, Mass., Father Edward Brennan, a navy chaplain from Charlestown, Mass., Father John D. Kennedy, of Waterbury, and Dr. J. J. McCoy, of Worcester, Mass. Father O'Sullivan, Father Delaney, of New Orleans and Dr. Smith, the Supreme Medical Examiner of the Order.

THE MAYOR'S WELCOME

National Secretary Daniel Colwell presided and introduced Mayor Studley as the first speaker. After briefly referring to the many eminent men, notable events and important institutions which give historic interest to the beautiful City of Elms, the Mayor welcomed the Knights in the following well-chosen words:

"Our citizens, one and all, welcome you and bid you feel that you are with and among friends

"It has been your pleasure to establish your national home within the borders of our city, where your organization had its origin. That honor, I assure you, is not lost upon our citizens. You will note for yourselves that you are guests in a community built upon the old New Haven of early American history.

"To His Eminence, Cardinal Gibbons, and to each and all of your distinguished guests the people of New Haven and the municipal government extend a most cordial welcome."

PRESIDENT HADLEY'S WELCOME

National Secretary Daniel Colwell then introduced Dr. Arthur T. Hadley, President of Yale University, who spoke as follows:

"I am glad that Yale University furnishes a place for the welcoming of the Knights of Columbus and their guests. I am glad to think that New Haven—famous for its great men—holds a not less eminent place as an educational center. I am glad Yale University means something to your delegates, and I am also glad to welcome you, because by your great organization you represent a great educational force. You, like us, are offering a training to enable men to better perform the duties of American citizenship. We will enjoy the presence of the great leader of American citizens (turning to Cardinal Gibbons).

"We welcome you to our lecture rooms, galleries, laboratories and museums. Find what you want, or, if you do not see what you want, ask for it, and Yale will make you welcome. We do not teach history and law to make experts, but rather to make men."

CARDINAL GIBBONS' RESPONSE

In introducing Cardinal Gibbons, Secretary Colwell said: "We have long hoped to bring Cardinal Gibbons to New Haven, and now we have succeeded. He resides in Baltimore, but his home is in the hearts of the American people."

As he advanced to speak Cardinal Gibbons was met with the most enthusiastic and prolonged applause. He said in part: "I am more than gratified to be here. I do not know which to admire more, this magnificent hall or this great audience. But I suppose I must give the palm to the audience."

He then referred to the work of Yale University and said that wherever he went he saw her graduates and felt her influence. He then paid a splendid tribute to President Hadley and the faculty, to whose combined efforts this condition was due.

He strongly urged the necessity of combination of efforts. "As I was coming

up East River this afternoon," he said, "I was profoundly impressed with the strength of the two great bridges under which we passed. And then I stopped to think of the individual parts of those bridges, and how they were put together by the combined efforts of many workmen, until the structures could support trolley cars and unnumbered people.

"What would the power of the United States be without the combination of efforts? I might say the same to you. Much in education, morality and religion is the result of a combination. If the Knights of Columbus succeed they will owe their success, under God, to a union of the bishops, clergy and themselves. Austria and Hungary are a united country, formed by flesh and blood, but this organization should be bound together by faith, hope, love and divine charity.

"Man was made for society. No man is sufficient unto himself. What would Carnegie and Rockefeller be with all their wealth if there were not a friend to take their hand, and a servant to minister to them? They would, indeed, be poor and miserable, and blind and naked. What good would the mines of West Virginia be if there were no sons to toil and delve in them?

"We recall the story so dear to our boyhood of Alexander Selkirk. He was monarch of all that he surveyed, but the loneliness and solitude took away all the pleasure.

"I have uttered these words to show that by the law of necessity we must be social beings. Everyone is and ought to be his brother's keeper. I bid you extend charity, benevolence, fellowship and love to all. Cause the flowers of gladness to grow in hearts that were barren before."

BISHOP TIERNEY

The Right Rev. Bishop Tierney, of Hartford, was the last speaker. He welcomed the Knights to this State and this city and said that if the Knights had chosen any other city in the State for their convention they might have received a less spectacular but not less hearty welcome. He thanked them for choosing this city for the convention and as the national headquarters of the organization. He paid a loving tribute to Rev. Father McGivney, who was one of the founders of the Order here in 1882 for the benefit of men of all ranks and ages. He characterized the guests as children of Connecticut and said that he welcomed them back to their native State. He expressed the hope that the Order would continue to grow until it became the largest in the United States.

Then the audience joined heartily in singing "America," Cardinal Gibbons singing with all the others, after which the great audience dispersed.

RECEPTION AT CITY HALL

Cardinal Gibbons and his party were immediately driven to the City Hall, where a reception was tendered them in the Aldermen's room by the city officials and the Board of Aldermen, the Sarsfield Guard, under Captain Spencer, furnishing a guard for the party.

THE CONVENTION OF 1906

The convention was called to order shortly after one o'clock in the hall in the new K. of C. building by Supreme Knight Edward L. Hearn. The Supreme Knight used a gavel made in Manila, presented by Manila Council, No. 1000, to the National Council, K. of C. The gavel is mounted in silver and suitably inscribed.

SUPREME KNIGHT HEARN'S REPORT

The first business of the session was the report of the Supreme Knight, from which we quote the following:

"To you all collectively and individually, I beg to extend a thrice hearty welcome and my best wishes for a satisfactory and successful convention. If we but remember—keeping the thought uppermost in our minds, that we are here to legislate, not for class or locality, nor for individual advancement, but for the general good and welfare of the Order—success is already half won, and the interests of the Order will reap the advantage.

With your indulgence for a few more minutes, I will place before you briefly the history of our progress during the past year. In territory where the Order has already secured a footing our growth has not lagged. Every jurisdiction has exhibited a gain, the oldest State, Connecticut, having shown a great re-awakening during 1905. The same was true of Rhode Island, Massachusetts and New

York, where it would be natural not to look for a large increase as the territory has been well covered. Instead of receding we have made a steady advance. In Canada our progress has been very satisfactory, and now that councils have been established in the Canadian Northwest it is not unreasonable to look for a rapid increase throughout the entire Dominion. Vancouver, in the extreme west, St. John, Halifax and Antigonish, in the extreme east, are linked together in fraternal bonds. St. John's, Newfoundland, and Calgary, in the Province of Alberta, are knocking for admission. The close of the present year will see the establishment of excellent councils in both of these cities. While the growth in membership has been very gratifying the increase in our financial strength and integrity has been more so. Our surplus is steadily increasing and our solvency has been established beyond a doubt. When the present step rate system went into effect on January 1, 1902, we had a surplus of \$621,000 to protect our outstanding contracts amounting to \$33,073,000.

To-day we have the magnificent surplus of \$1,554,801.78, M. R. Fund, \$23,000 D. B. F., \$40,170.97 Gen. Fund. Total, \$1,617,972.75 in our treasury safely invested in first-class securities under the careful direction of the Finance Committee and the Board of Directors. It is safe to assert that no other fraternal organization doing business in this country can boast a better condition. Apart from this we can with pride refer to the endorsements of the insurance departments of the foremost States as well as the guarantee of our actuaries, that we can under our present system of rates mature every outstanding contract without looking to the addition of a single new member. Every member pays the cost of his own protection, so that if we discontinued writing new business to-day we could rest secure in our ability to meet all payments when the contracts would mature.

The National Secretary's report showed that on April 1, 1906, the assets of the Order were: General Fund, \$60,754.67; Death Benefit Fund, \$25,000; Mortuary Reserve Fund, \$1,525,777.27; Total, \$1,611,531.94.

Since our last Convention our insured membership has increased from 44,601 to 52,476, and our associates from 83,737 to 102,860. We have added 108 new councils and have planted the banner of Columbianism in Mexico, British Columbia, Manitoba, Manila and in the Maritime Provinces.

THE DEDICATION OF HEADQUARTER'S BUILDING

Several thousand people gathered about the grand-stand on the green for the exercises dedicating the handsome Knights of Columbus building.

On the grand-stand were seated the guests of honor, including President Hadley, of Yale, Senator Gearin, Lieutenant-Governor Woodruff, Mayor Studley, Rev. John L. Belford, Rev. James Coyle, Hon. Victor J. Dowling, Hon. Morgan J. O'Brien, the orator of the occasion.

Colt's band, of Hartford, played, and the chorus of 60 men under the direction of Professor William E. Haesche, sang finely.

The invocation was by Rev. P. J. McGivney, the National Chaplain, following which was the sacred song, "Onward, Christian Soldiers," by a chorus and the band, conducted by Professor William E. Haesche. The most solemn event of the programme was the presentation of the keys to Supreme Knight Edward L. Hearn by Daniel J. Prendergast, chairman of the Building Committee. Mr. Hearn received the keys with fitting words.

An interesting address on "The Church" was given by Rev. John L. Belford, from Brooklyn, N. Y.

The Hon. Victor J. Dowling, in his address, reviewed the life of Christopher Columbus, his trials and sufferings.

JUDGE MORGAN J. O'BRIEN'S ADDRESS

The chief feature of the dedication exercises was the address by Hon. Morgan J. O'Brien, of New York, from which we quote:

"We must all be impressed with the conditions surrounding our meeting, the warm and generous welcome which has been extended by the officials and citizens, the perfect freedom and pleasure with which we meet in this, one of the oldest and most beautiful cities of New England—the City of Elms—and our joy and happiness to have with us so many of our fellow citizens who entertain religious convictions differing from our own.

"It is not so many years ago that the realization of such happy conditions

would have been thought impracticable and visionary, and nothing could so signally mark the great strides that we have made in religious toleration as the spectacle of our Protestant fellow citizens, who not only are pleased with our meeting here, but many of whom have gone further and by extending a generous welcome have emphasized the growing spirit of the times in favor of religious toleration, and in a signal manner have recorded the fact that differences in religion no longer make enemies of mankind.

"The Nineteenth Century will go down into history as one in which the greatest toleration in matters of religion has been exhibited, and we can all, from the bottom of our hearts, thank God that the day of bigotry, religious rancor and bitterness has passed, and that in matters of religion at least the reign of 'peace and good will among men' has begun.

"In our day the destruction of a single life because of religious conviction would justly rouse deep and implacable feelings of resentment. The sound of a blow, however slight, against religious liberty would be borne on the feeblest breeze over continent and ocean until it should vibrate in the ears of the remotest dweller in Christendom.

"It is not for the purpose of noting any invidious distinction, but as evidence of the motives and sentiments that have actuated American Catholics, that we recall the fact so often adverted to that it was Catholic Maryland that was the first among the Colonies to establish religious toleration and liberty; and, contrary to the impression which occasionally finds lodgment in some minds, we know full well that for those who differ with us in religion we cherish no feelings other than sentiments of brotherhood, charity and kindly regard. They are our neighbors, companions, friends and often relatives, with whom we alike share our joys and sorrows. We live with them; we vote with them; in charitable objects we co-operate with them; and in the struggle for liberty, civil and religious, we have proved that we were ready to die with them.

"If there were no other object to be accomplished by our meeting than the cementing of ties of friendship between persons who differ in religion, or to note the passing away of the long, dark night of religious persecution and hate and bitterness, we would be amply repaid in assembling. But we have other purposes in meeting. We are dedicating to-day a building which not only represents the zeal, the energy and disinterestedness of the members of this organization, but which is intended to foster and promote patriotism and religion—two of the highest and best sentiments that can occupy the thoughts or efforts of man."

AT THE BANQUET

The banquet tendered to the members of the National Council, Knights of Columbus, at Music Hall, on the evening of June 6 by the local council, was attended by about 500 guests.

Seated at the guests' table were a most representative body of men, men representing all the higher walks of life, men prominent in church, in State and business affairs.

HON. JAMES H. WEBB

It was quarter after eleven when Chairman John E. McPartland arose and introduced Hon. James H. Webb, of New Haven, a convert, as the toastmaster. Mr. Webb was greeted with "Here's to Good Old Yale," sung by the Yale delegation present.

Toastmaster Webb thanked the delegates for the honor conferred on him and conveyed from President Hadley the appreciation felt by Yale University in being able to do something in the welcoming of the Knights to New Haven.

FATHER COYLE

The first speaker introduced was the Rev. James Coyle, of Taunton, Mass., who responded to the toast, "The Old Undying Church." Father Coyle delivered a stirring address on the glorious history of the Catholic Church.

He told of the Catholic Church from its formation to the present day, told of its trials, its successes, told it all in words so eloquent that his listeners were held almost spellbound.

In closing Father Coyle said: "Knights of Columbus, close up your ranks and stand fast for Christ. Each and every one of us must enter the last list bearing the white flower of a spotless life."

Toastmaster Webb then read letters of regret from Bishop Harkins and Bishop Delaney.

MAYOR STUDLEY

The next speaker introduced was Mayor John P. Studley. His toast was "City of New Haven." His Honor was at his best and delivered an exceedingly witty speech.

WORDS FROM THE GOVERNOR

The next speaker was Lieutenant-Governor Rolin S. Woodruff, who afterwards became Governor of the State. His toast was "The State of Connecticut," and he spoke in part as follows:

"I am directed by His Excellency the Governor, to enter an apology for his absence from the gatherings which you have been holding here in our city, during the week.

"It is entirely owing to previous engagements which it was impossible for him to break.

"I am also directed by the Governor, to extend to you a most cordial greeting and sincere welcome to our State, and assure you that we feel highly honored that the Knights of Columbus selected New Haven as their meeting place at this time.

"Here, you have established your national headquarters and here, we are able to judge the merits of your Order, which has grown to be one of the largest and one of the strongest leagues for benevolence on the American continent.

"Not only are you bound by bonds of fraternity that strengthens and ennobles your membership and encourages deeds of co-operation and philanthropy, uplifting character and inspiring patriotism, but you have become better citizens in every community where your order has been established.

"You have proved yourselves to be sound in your Americanism, and as Knights of Columbus, you have chosen the grand name of the noble navigator, whose discovery of the western hemisphere has been the greatest blessing for mankind throughout the world, since the beginning of time. (Applause and cheers.)

"Here, on the soil of Columbus, we are freemen and the champions of freedom for all nations of the earth. (Great applause.)

"We believe in sharing our blessings, and we believe in fighting for them when necessary, to perpetuate peace on earth. The principles of your Order are so sound in their patriotism and so solid in the foundations of character, that you have made it an honor to belong to the Knights of Columbus, and a glorious future is sure to be the destiny of a brotherhood whose banner is the American flag. (Long applause and cheers.)

"We are glad to welcome you to Connecticut and to New Haven, and trust that our hospitality has made you comfortable, for that is what we Yankees mean, whether we express it or not. The Yankee is a good fellow when you know him, and we hope that when you leave us, you will take to your homes, along with the good will of New Haven and Connecticut, memories that will bring you back again." (Cheers and applause.)

SENATOR GEARIN

Hon. J. M. Gearin, United States Senator from Oregon, was next introduced, his toast being "The United States."

Mr. Gearin gave an eloquent address during which he said: "It is fitting at each annual gathering of this organization that there should be woven into our songs a little wave of patriotism for the country we all love so well, this great United States of America. A song for a government where liberty is given a temple; a country where there is liberty of religion, where all men may worship God according to their wishes.

"No country has ever made such a record as this country. Why? Because the principle on which it is founded is the equality of all and the brotherhood of all. It is not so much a mere written constitution which counts. It is the feeling of justice and loyalty which is found in the hearts of all American people.

"Love of country in its essence of meaning is the greatest uplifting element. Liberty is the unseen hand which rocks the cradle of our nation's birth and growth."

HON. MORGAN J. O'BRIEN

The next speaker was Hon. Morgan J. O'Brien, of the Supreme Court of New York. In his address he said:

"As part of our Catholic heritage we recall with pride that it was a Catholic monk who inspired Columbus with hope; it was Columbus and a Catholic crew that first crossed the trackless main; it was a Catholic queen who rendered the expedition possible; and that it was a Catholic whose name was given to this entire continent. Aye! more, the early history of our country is the history of its Catholicity; and the Catholic names given to the early discoveries in the four quarters of our country attest the fact that Catholics were the discoverers. And it is impossible to read the history of our country without recalling the exploits of Ponce de Leon, Cartier, Balboa, Marquette, De Soto, La Salle, Champlain and others, whose names can never be obliterated because moulded in enduring brass upon the massive gates of the Capitol at Washington.

"So we can truthfully say that not a land was found, not a mountain was crossed, not a valley was entered nor a stream forded, but Catholic missionaries or pioneers led the way. And wherever from the depths of primeval forests cities, towns and states sprang up; wherever instead of the savage there appeared men longing for freedom, there will be found the mark of the missionary's and pioneer's footsteps. And from that time down to the present, whether groaning under the heel of despotic government; whether amidst the trials of our revolutionary struggles; whether amidst the wars that succeeded wherein the autonomy of our nation was threatened, there, sharing with their fellow countrymen in the trials and tribulations and in the subsequent triumphs, was to be found the Catholic."

HON. VICTOR J. DOWLING

The Hon. Victor J. Dowling, of the Supreme Court of New York, responded to "The Catholic Citizen." He congratulated the organization on its strength shown at the dedication of its new headquarters in its home city and predicted a glorious future for the Knights of Columbus.

HON. WILLIAM P. BREEN

The Hon. William P. Breen, of Fort Wayne, Ind., was introduced to speak on the subject "Patriotism." In his address he said:

"The patriotism of Catholics in America is a golden thread running through our country's history, illuminating and adorning its every page. Lafayette, Rochambeau, Pulaski, DeKalb, and Kosciusko, came to our shores to drink at the fountain of American patriotism, and gave their distinguished and ever-to-be-remembered services to the great cause of American independence. The last surviving signer of the Declaration of Independence, a man of great wealth, risked his all, by his signature to that immortal scroll, and no better, prouder, brighter name adorns the charter of our liberties than that of Charles Carroll of Carrollton. John Carroll and Father Chase, the first great Bishop of Baltimore, was sent with Benjamin Franklin, by the Continental Congress, to bring about Canadian neutrality during the revolutionary war. Following his example, Archbishop Hughes, of New York, was sent to France, and Bishop Domenee, of Pittsburgh, to Spain, during the civil war, by our government, and they secured the neutrality of France and Spain in that ensanguined contest.

"When Lord Howe offered John Barry, the first commodore of the American navy, if he would desert our struggling country, fifteen thousand pounds sterling and the command of the best frigate in the British navy, he patriotically replied: 'I have devoted myself to the cause of America and not the value and command of the whole British fleet can seduce me from it.'

"John Barry's body sleeps to-night in consecrated ground, beneath the shadow of old St. Mary's, a famous, historical fane of worship in the city of Philadelphia. When Washington, at Valley Forge, in the most unpromising year of his varied and splendid career, applied to the colonists for aid to carry on the war, twenty-seven members of the 'Friendly Order of St. Patrick'—a then Catholic Society—subscribed over one hundred thousand pounds sterling, and Thomas Fitzsimmons, of the same city, added his check for five thousand pounds sterling additional. Of the revolutionary army,—the best army the world ever saw,—that followed Washington to the victory that made this peerless republic no longer a dream, but a live, invulnerable entity, one-half worshipped at the same altar before which you and I bend the knee. The long roll of patriots of our faith, who followed the stars and stripes in the civil war, will never be completed. That contest niched, among others, in glorious renown, the undying memories of Sheridan, Rosecrans, Shields, Meagher, Newton,

Mulligan and Ewing. I have mentioned, in a desultory way, some of the names of the believers in our creed, whose deeds have been embalmed in the history of patriotism in this splendid republic, not that I would have you believe that Catholics ever were, or are, better patriots than other Americans."

HON. GEORGE F. MONAGHAN

"True Greatness" was the toast allotted to the Hon. George F. Monaghan, of Detroit, Mich. He expressed the appreciation felt by those of the western states at the cordial welcome extended by the city of New Haven.

"The man who does his duty best is the great man," was the burden of Mr. Monaghan's speech and he set the thought forth in most eloquent words.

DANIEL COLWELL

Daniel Colwell, the national secretary, was introduced. In referring to the founders of the Order, he said:

"It is nearly a quarter of a century since those men boldly put on the armor of Catholic unity and raised on high the banner of fraternal and social amity and concord. They built upon a foundation so strong, so just, that men of understanding saw at a glance the power for good that the organization promised; who gladly joined hands with the men of old in the onward march to moral and material betterment, sweeping away national and race lines in a work so grand and glorious as to place it above and beyond all narrow limitations.

"State lines, yea, national lines, have been eliminated in the sacred cause of God and humanity, and a compact indissoluble unity established for all time, where undisputed isolation had held sway for years.

"The founders who have passed away merit the prayers and praise of every member, their surviving compatriots ask no honors higher than your just appreciation of their humble undertaking, that to many men bears the unmistakable stamp of inspiration. Men of 1882, old friends and associates of my younger days, champions of Catholic unification, your names and labors are imperishable parts of this Order's career and history. You have given to the world the greatest and best fraternal, social organization upon earth, and no matter what lofty heights the Knights of Columbus may yet attain in the field of social and intellectual advancement in its onward triumphant march to the limit of perfection, that grand indescribable spirit, that electric spark of Brotherhood, the greatest force for good in this Order, that was born and blazed out upon a surprised world, when the first Knight of this Order acquired his spurs, and which is found in the equipment to-day of every worthy member of the Order, will assert itself and keep green the memory of the founders of this Order."

HON. JOSEPH MERCIER

Hon. Joseph Mercier, of Montreal, in responding to the toast "Our Brethren of the Dominion," said in part:

"The Canadian Knights appreciate at its highest value the compliment you have paid them in putting their health on your toast list this evening. We from Canada can bring you, to-night, a message full of bright hope and satisfaction. Satisfaction that we have spread all over the country, traveling our road surely and well and extending a fraternal helping hand wherever it was needed. Whether it were on the shores of the Atlantic or on the Pacific coast. Bright hope that no cloud will darken our paths and prevent us from carrying out our rightful destiny. If its expansion during the last ten years bordered on the wonderful here, we can assure you this evening in all sober honesty that we will make you sit up during the next ten years. I am not in my country so I can be a prophet and I tell you, Sir,, that when the twentieth century will have reached its majority, the Order in Canada will have increased to such an extent that it will be said of the Canadian Knights 'You have done well.'"

The last speaker of the evening was Mr. Joseph Scott, of Los Angeles, Cal. "He comes out of the West," was his introduction and came "With a Story to Tell." He was not only the last speaker but one of the most enthusiastically welcomed. He told the story of California in the recent earthquake and of the loyalty of the men in San Francisco to their Knighthood and their church.

It was two o'clock in the morning before the assembly broke up.

During the evening the galleries were well filled with ladies who listened with delight and interest.

REQUIEM MASS AT ST. MARY'S.

On the morning of June 7th, at St. Mary's Church, where Father McGivney, one of the founders of the Order, was at the time of its birth assistant to Father Lawlor, his uncle, a solemn requiem mass was celebrated for the deceased members of the Order. The church was impressively draped in symbols of mourning while two American flags hung over the choir rail, a conspicuous place in the church being given to the banner of San Salvador Council No. 1, the first Council of the Order, organized in St. Mary's parish in 1882, and appropriately given the name that Columbus gave to the first island that he set foot on in the western world.

The solemn high mass of requiem was celebrated according to the Dominican rite by Father M. L. Heagen, O. P., celebrant, Father Linahan, O. P., deacon, Father McShane, sub-deacon.

Within the sanctuary were a large number of Dominicans and about twelve secular priests.

MEMORABLE SERMON BY FATHER THUENTE

The sermon was preached by Father Clement Thuente, O. P., of St. Vincent Ferrer's Church, New York city, but formerly pastor of this parish. He took for his theme, "I am the Resurrection and the Life." In welcoming all to St. Mary's Church, he made reference to the formation of the Knights of Columbus in this church and to the inspired work of Father McGivney in bringing together the best and bravest men in his parish who organized San Salvador Council, No. 1, saying:

"We are assembled this morning in our birthplace to remember our dead. We join hands as brothers. Death cannot separate us—we remain brothers. The fact that the dead are so religiously remembered in all of the council is an unmistakable sign that the Knights of Columbus have remained true to the early ideals."

He spoke of the valiant assistance rendered Father McGivney by Father Lawlor. "Yet both are dead. Call the roll of those noble founders of the Order who laid down this beautiful gospel of love. Where are they all? Many have gone to the life beyond the grave."

Father Thuente spoke with eloquent force of death's ruthless invasion into the ranks of magnificent men who spread the Order through the United States, mentioning particularly James Hayes, of Boston, and Thomas Bohen, of New York.

"Here at the requiem of our brothers let us pledge ourselves to be faithful Knights, that we will be religious Knights, that we will hold firm that golden chain of charity which binds us together, unbroken even by Death. Brothers we remain, forever!"

NOTEWORTHY SOCIAL EVENTS

Among the more noteworthy social events that marked the celebration of a quarter of a century of the Order's existence, was the ball at the large Armory Hall, which was a very brilliant affair in every sense, over three hundred couples taking part in the grand march, while in the guests' box there were more than fifty priests, together with many distinguished lay guests.

The complimentary musical recital and lawn party given for the Knights, by the Dominican Sisters at the grounds of St. Mary's Academy conducted by the Sisters, deserve mention. Their magnificent mansion located in the choicest part of the city, was elaborately decorated for the event with palms, flowers and banners. Here refreshments were served during the afternoon to over one thousand guests.

The luncheon tendered by Father Coyle to His Eminence, the Cardinal, immediately after the celebration of Pontifical Mass at St. John's Church and prior to his leaving the city for Baltimore, is another event worthy of mention. The luncheon was served in St. John's School Hall which was beautifully decorated.

The guests included Bishop Tierney of Hartford, Bishop Bevens of Springfield, Bishop Michaud, of Burlington, Vt.; Monsignor Madden of Springfield, Dr. McCoy of Worcester, and many priests, about seventy-five in all.

After the luncheon, Cardinal Gibbons was escorted to his special car by the national officers of the K. of C., and the clergy, and left for Baltimore.

The entire celebration was marked by a hearty welcome, not only by the authorities of the city and State, but by Yale University and the press, and especially by the people of New Haven generally, regardless of religious, political or national affiliations, and also by the boundless enthusiasm and complete harmony of action on the part of the delegates and all those in attendance. It was truly an event to be long remembered by all those who visited the beautiful University City on this memorable occasion.

THE CONVENTIONS OF 1907 AND 1908.

The National Convention of 1907 was held in Norfolk, Va., on August 1, 6, and 7th. At this convention a resolution was introduced and adopted to raise a half million dollars for The Catholic University of America, to be used as a general endowment fund. At this convention the following national officers were again re-elected for another term of two years: Edward L. Hearn, Supreme Knight; Daniel Colwell, National Secretary, and Rev. P. J. McGivney was re-appointed National Chaplain.

At the Convention of 1908, held at St. Louis, August 4, 5, 6, and 7th, the privileges of Associate Members were enlarged, as recommended by a committee appointed at the previous National Convention. This important change permitted Associate Members to be elected to any office in the local councils to which they belong, excepting that of Financial Secretary.

The marked progress which the Order continued to make is shown by the following statistics, furnished by the National Secretary's records: On June 30, 1908, the Order had 1,316 Councils, 44 State Councils, 68,086 Insurance Members, and 141,484 Associate Members, with Assets amounting to \$2,384,032.74, consisting of cash on hand, money invested in bonds, mortgages, and real estate. These figures evidenced a most prosperous condition and remarkable growth.

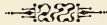
In 1908 the Order was in active operation in every State of the Union, the District of Columbia, the Philippine Islands, Canada and Mexico, and had decided to extend its organization to Porto Rico and Cuba.

The National Officers and Directors chosen at the Convention of 1908 were as follows: Edward L. Hearn, Supreme Knight, New Haven, Conn.; James A. Flaherty, Deputy Supreme Knight, Philadelphia, Pa.; Daniel Colwell, National Secretary, New Haven, Conn.; P. J. Brady, National Treasurer, Cleveland, Ohio; E. W. Buckley, National Physician, St. Paul, Minn.; Jos. C. Pelletier, National Advocate, Boston, Mass.; Rev. P. J. McGivney, National Chaplain, Middletown, Conn.

The Board of Directors are as follows: John H. Reddin, Denver, Colo.; W. D. Dwyer, St. Paul, Minn.; Victor J. Dorr, Augusta, Ga.; Jos. A. Mercier, Montreal, Canada; T. J. Coughlin, Topeka, Kan.; Geo. F. Monaghan, Detroit, Mich.; Patrick H. Lynch, Philadelphia, Pa.; James Maher, Chicago, Ill.; D. B. Lucey, Ogdensburg, N. Y.; D. J. Callahan, Washington, D. C.; H. W. Herbert, New York, N. Y.; C. J. Smyth, Omaha, Neb.

A LIST OF
OVER SEVEN HUNDRED
DISTINGUISHED AMERICAN CONVERTS

From the Protestant to the Catholic Faith.



IN the following pages we give a list of American Converts from the Protestant to the Catholic Faith and ask the reader to examine the names and mark the strong contrast between the character of these converts and those who leave the Church.

Considering the fact that the Catholic Church, both in her doctrine and spiritual treatment of souls, has equally drawn all these varied classes to her fold, fully satisfying all their intellectual convictions and spiritual aspirations, it would seem that that fact alone might reasonably be deemed by any reflecting person quite sufficient evidence that the Church is the true Church of God. In one word, that she is the Church of the divine Truth, of the divine Goodness, and of the divine Love.

The proverb, "All roads lead to Rome," is true in so far as it includes all the pathways of those who seek the realization of their ideals and the fulfilment of their desires in what is higher, better, and purer, and in what brings them nearer to God. Rome is like the centre of a circle, the point of unity at which all the countless true radii converge from all possible directions. In that singular unparalleled attraction which the Catholic Church exercises in being the end of the journey of so many persons of diverse gifts, tastes, and needs is fulfilled the prophecy of our Lord: that when He should be lifted up (to be seen and known of all) then would He "draw all men unto Himself."

If the life-histories of many converts could be known, even of not a few of those whose names are here recorded, we would see fulfilled in a signal manner the prophecy of Isaias concerning the Church:

"The children of them that afflict thee shall come bowing down to thee; and all that slandered thee shall worship the steps of thy feet, and shall call thee the City of the Lord, the Sion of the Holy One of Israel" (ISAIAH IX. 14).

For the material in this chapter the Editor desires to acknowledge his indebtedness to Father Young's "Catholic and Protestant Countries Compared," and to two articles in the "*American Catholic Quarterly Review*," entitled "Our Converts," by Richard H. Clarke, LL. D.

American Converts to the Catholic Faith.

CLERGYMEN.

CONVERTS WHO BECAME CATHOLIC PRIESTS.

(Those known, or represented to the compiler, as having been formerly Protestant ministers, are designated by an asterisk—*.)

- * Bayley, Most Rev. James Roosevelt, eighth Archbishop of Baltimore.
- Becker, Rt. Rev. Thomas A., Bishop of Savannah.
- * Barber, Rev. Daniel, a Revolutionary soldier, an Episcopalian minister, (Vt.).
- * Barber, Rev. Virgil Horace, a Jesuit, son of the foregoing; his wife Jerusha, and their children, Samuel, Mary, Abigail, Susan, and Josephine.
- Barber, Rev. Samuel, a Jesuit, son of the Rev. Virgil Horace Barber.
- * Baker, Rev. Francis A., a Paulist.
- * Baker, Rev. Richard Swinton.
- Bartlett, Rev. William E. (Balt.).
- * Bradley, Rev. Joshua Dodson.
- * Boddy, Rev. Wm. (N. Y.).
- Braun, Rev. John S. (N. Y.).
- * Barnum, Rev. Francis, a Jesuit.
- Bodfish, Rev. J. P. (Mass.).
- Brown, Rev. Algernon A., a Paulist.
- Brown, Rev. Louis G., a Paulist.
- * Brown, Rev. Mathias, a Passionist.
- * Curtis, Rt. Rev. Alfred A., Bishop of Wilmington.
- Carter, V. Rev. Charles Ignatius Hardman, V. G. (Phila.).
- * Clark, Rev. Arthur M., a Paulist.
- Clark, Rev. James, a Jesuit.
- Cyril, Rev. T., a Passionist.
- Craft, Rev. Francis M. (N. Dak.).
- Cuthbert, Rev. Fr., a Benedictine monk.
- * Clapp, Rev. Walter C., a Paulist novice.
- Deshon, Rev. George, Lieutenant U. S. A., a Paulist.
- * Doane, Rt. Rev. Mgr., son of (Prot.) Bishop Doane of New Jersey.
- * Denny, Rev. Harmon, a Jesuit.
- Dwyer, Rev. William H.
- Dutton, Rev. Francis, (Ohio).
- Eccleston, Most Rev. Samuel, fifth Archbishop of Baltimore.
- * Everett, Rev. Wm. (New York City).
- Fenton, Rev. James S., (N. Y.).
- Freitag, Rev. A., a Redemptorist.
- Frisbee, Rev. Samuel H., a Jesuit, son of Judge Frisbee.
- * Ffrench, Rev. Charles D., (Portland, Me.).
- Fisher, Rev. Nevin F.
- * Fairbanks, Rev. H. F. (Milwaukee).
- Gasson, Rev. Thomas J., a Jesuit.
- Gilmour, Rt. Rev. Richard, Bishop of Cleveland.
- Granger, Rev. A. (Ill.).
- Goldschmidt, Rev. J. C. (Ohio).
- * Griffin, Rev. Charles.

- Griffith, Rev. Geo. X.
 Geyer, Rev. Adolph (N. Y.).
 Hecker, V. Rev. Isaac Thomas, Founder and first Superior General of the Paulists.
 * Hewit, V. Rev. Augustine F., second Superior General of the Paulists. The son of Rev. Dr. Nathanael Hewit, Congregational minister of Bridgeport, Conn.
 Hedges, Rev. Samuel B., a Paulist.
 * Haskins, Rev. George F., Founder of the House of the Angel Guardian (Boston).
 Hill, Rev. B. D., a Passionist.
 Howell, Rev. Isaac P. (N. J.).
 * Hoyt, Rev. Wm. Henry (Vt.).
 * Hudson, Rev. David, C. S. C.
 Langcake, Rev. Augustus, a Jesuit.
 * Lemke, Rev. Henry companion of the Rev. Prince Gallitzin.
 * Lyman, Rev. Dwight E. (Balt.).
 * Leeson, Rev. A. B. (Balt.).
 Lovejoy, Rev. John R.
 McCiellan, Rev. Wm. (Sing Sing, N. Y.).
 McMurdie, Rev. H. S.
 * McLeod, Rev. Donald.
 * Monk, Rev. Lewis Wentworth, son of the Hon. Cornwallis Monk, of Canada.
 * Monroe, Rev. Frank, a Jesuit, great-nephew of President Monroe.
 Morrill Rev. Chas. Wilfrid K. (New London, Ct.).
 Metcalf, Rev. Theodore (Boston).
 Major, Rev. Thomas S. (Ky.).
 * Murphy, Rev. John F.
 Meriwether, Rev. Wm. A., a Jesuit.
 Neligan, Rev. J. (N. Y.).
 Nevins, Rev. Aloysius Russell, a Paulist.
 * Nears, Rev. Henry T., a Paulist.
 * Norris, Rev. Mr. (Milwaukee).
 Oram, Rev. W. H.
 Osborne, Rev. F. (Cal.).
 * Preston, Rt. Rev. Mgr. Thos. S., late V. G. of New York.
 Rosecrans, Rt. Rev. Sylvester H., Bishop of Columbus, brother of Gen. W. S. Rosecrans, U. S. A.
 Robinson, Rev. Thomas V., a Paulist.
 Robinson, Rev. Dr. Henry L.
 Searle, Rev. George M., a Paulist.
 Spencer, V. Rev. F. A., Provincial of the Dominicans, son of a Protestant clergyman.
 * Stone, Rev. James Kent, formerly President of Hobart and Kenyon (Prot.) colleges, author of *The Invitation Heeded*, a Passionist.
 Sumner, Rev. John, a Jesuit.
 Simmons, Rev. Gilbert, a Paulist.
 Simmons, Rev. Wm. I. (Providence, R. I.).
 * Salt, V. Rev. Wm. P. (N. J.).
 Starr, Rev. W. E. (Balt.).
 Shaw, Rev. Coolidge, a Jesuit.
 Southgate, Rev. Edward, son of (Prot.) Bishop Southgate.
 Tyler, Rt. Rev. William, first Bishop of Hartford.
 * Thayer, Rev. John Thayer (Boston).
 Tillotson, Rev. Robert Beverley, a Paulist.
 Tucker, Rev. Hilary (Boston).
 Tabb, Rev. John (St. Charles' College, Md.).
 * Van Rensselaer, Rev. Henry, a Jesuit.
 Whitfield, Most Rev. James, fourth Archbishop of Baltimore.
 Wood, Most Rev. James Frederick, first Archbishop of Philadelphia.
 * Wadhams, Rt. Rev. Edgar P. Bishop of Ogdensburg, N. Y.
 Walworth, Rev. Clarence A., son of Chancellor Walworth, New York
 Wyman, Rev. Henry M., a Paulist.

Waldron, Rev. Edward Q. L.
 Woodman, Rev. Clarence E., a Paulist.
 Welch, Rev. Edw. H., a Jesuit.
 Whitney, Rev. John D., a Jesuit.

Wilson, Rev. Fr., a Dominican.
 Young, Rt. Rev. Josue M., Bishop of Erie.
 Young, Rev. Alfred, a Paulist.

CONVERTS FROM THE PROTESTANT MINISTRY WHO DID NOT ENTER THE CATHOLIC PRIESTHOOD.

Allen, Rev. George, LL. D. (St. Albans, Vt.).
 Adams, Rev. Mr. (Iowa).
 Adams, Rev. Henry A. (New York City).
 Coggeshall, Rev. G. A. (Providence, R. I.).
 Converse, Rev. James M. J.
 Colt, Rev. Anson T.
 Colt, Rev. A. B., grandson of (Prot.) Bishop Hobart.
 Egan, Rev. Dillon (Cal.).
 Fisher, Rev. Geo. C. F. (Long Island).
 Gilliam, Rev. G., afterwards physician (Balt.).
 Houghton, Rev. Hugh N. (Troy, N. Y.).
 Huntington, Rev. Joshua, author of *Gropings after Truth*.
 Huntington, Rev. J. Vincent, Littérateur.
 Homer, Rev. Mr.
 Ives, Rt. Rev. Levi Silliman, Episcopalian Bishop of North Carolina. The founder of the Catholic Protectory, New York City.
 Ironside, Rev. George E. (N. J.).
 Kaicher, Rev. John Keble.
 Kewley, Rev. John (N. Y. City).
 Locke, Rev. Jesse Albert.

Markoe, Rev. Mr. (St. Paul, Minn.).
 Meredith, Rev. W. M.
 McMorgan, Rev. Pollard McC.
 McCurry, Rev. F. P.
 Oertel, Rev. J. J. Maximilian, author of *Reasons of a Lutheran Minister for becoming a Catholic*.
 Pollard, Rev. J.
 Powell, Rev. Wm. E.
 Russell, Rev. Edwin B., D. D.
 Russell, Rev. J. C. and family (Balt.).
 Rodgers, Rev. J. W., D. D., and family, (Memphis).
 Robinson, Rev. John Rhineland, died a Paulist novice.
 Robinson, Rev. Wm. C., Judge of the Supreme Court of Conn. and Professor of Law in Yale University.
 Richards, Rev. Henry Livingston.
 Reiner, Rev. John M.
 Richards, Rev. John.
 Thornton, Rev. Mr. (Charleston, S. C.).
 White, Rev. Calvin, grandfather of Richard Grant White.
 Whitcher, Rev. Benjamin W (New York).
 Wheaton, Rev. Homer (Poughkeepsie, N. Y.).

THE MEDICAL PROFESSION.

Atlee, Dr. Walter Franklin (Philadelphia, Pa.).
 Allen, Dr. John (N. Y. City).
 Bellinger, Dr. John (S. C.).
 Bryant, Dr. John (Phila.).

Bigelow, Dr. (Mich.).
 Brown, Dr. Wm. Faulkner.
 Budd, Dr. Chas. H.
 Burt, Dr. (S. C.).
 Chilton, Dr. (Va.).

- Cabbamus**, Dr. T. T.
Cooke, Dr. (Ill.).
Craft, Dr. Isaac B. (Ohio).
Drenford, Dr. George (D. C.).
Darland, Dr. Richard.
Derby, Dr. Haskett (Boston).
Dean, Dr. John.
De Normandie, Miss Dr. Myra, daughter
of Rev. James de Normandie,
Protestant minister (Boston).
Emmet, Dr. Thomas Addis (N. Y. City).
Elliott, Dr. Johnson.
Floyd, Dr. Wm. P., son of Gov. Floyd
(Va.).
Faust, Dr. (Washington, D. C.).
Greene, Dr. (Maine).
Greene, Dr. (St. Louis).
Gregory, Dr. Elisha H.
Hassell, Dr. Samuel (N. Y. City).
Harvey, Dr. John Milton.
Hewit, Dr. Henry Stuart, son of Rev.
Dr. Nathanael Hewit, Congrega-
tionalist minister (Bridgeport,
Conn.).
Horner, Dr. W. E.
Keyes, Dr. Edward L. (N. Y. City).
Leffingwell, Dr. Albert.
Lenton, Dr. Moses L.
Locke, Dr. (Ann Arbor, Mich.).
McLaughlin, Dr., of the Hudson Bay
Company.
Meriwether, Dr. Wm. A., now a Jesuit.
Marcy, Dr. E. A. (N. Y. City).
McMurray, Dr. Elgin T.
Pike, Miss Dr. Lucy Johnson.
Petersen, Dr. (Phila.).
Pollock, Dr. Simon, Jr.
Quackenbos, Dr. (Albany, N. Y.).
Ruddick, Dr. Wm. H. (Boston).
Russ, Dr. (New Mexico).
Reynolds, Dr. Chevalier.
Richmond, Dr. John B. (N. J.).
Salter, Dr. Richard H. (Boston).
Spencer, Dr. John C. (N. Y.).
Sterling, Dr. George A. (Long Island).
Van Buren, Dr. William H. (N. Y.
City).
Warner, Dr. John C. (Boston).
Wood, Dr. James Robie (N. Y. City).
Woodville, Dr. (Monroe Co., Va.).
Youngblood, Dr. James M.
Zeh, Dr. C. M. (Newark, N. J.).

THE ARMY AND NAVY.

- Aldrich**, Col.
Beaumont, Rear Admiral J. C.
Brisbane, Gen. Abbot H.
Buell, Gen. Don Carlos.
Belton, Col. Francis S.
Brittin, Col. Lionel.
Basket, Col. John.
Bradshaw, Col.
Brownson, Major Henry F.
Cook, Gen. William.
Cutts, Col. James Madison, nephew of
Pres. Madison.
Caldwell, Col.
Clarke, Col. W. E.
Cooper, Col. George Kent.
Chase, Capt. Bela.
Curd, Lieut. Thomas (died a Jesuit
novice).
Dearborn, Major Axel.
Deshon, Lieut. George (New London,
Conn.), now a priest and Paulist.
Dodge, Lieut.
Foster, Gen. John G., of U. S. Engi-
neers.
Franklin, Admiral Samuel R. (Washing-
ton, D. C.).
Frye, Col.
Floyd, Col. George.
Floyd, Col. Ben. Rush.
Fountain, Capt. S. W.

- Graham, Gen. Lawrence Pike.
 Guest, Commodore John.
 Gerdes, Capt. F. H., U. S. Coast Survey.
 Griffen, Capt. B. B.
 Hardin, Gen. M. D.
 Harney, Gen. W. S.
 Hardie, Gen. James A.
 Hill, Gen.
 Hardwood, Rear-Admiral **Andrew Allen**.
 Hudson, Col. McK.
 Hyde, Col.
 Holbrook, Col. P. N.
 Hooper, Col. George P.
 Haldeman, Capt.
 Ives, Lieut. Joseph C.
 Jenkins, Gen. Albert.
 Jones, Gen. James.
 Johnston, Lieut.
 Kilpatrick, Gen. Hugh **Judson**.
 Kane, Col. George P.
 Lane, Gen. Joseph.
 Longstreet, Gen. James.
 Larned, Col. Charles.
 Lamson, Col. D. S.
 Lay, Capt., brother of (Prot.) **Bishop Lay**.
 Lyle, Capt. David A.
 MacDougall, Gen. Charles, surgeon.
 MacDougall, Col. Wm. C., geologist and author; brother of the foregoing.
 MacDougall, Capt. Thomas M., son of Gen. Charles MacDougall.
 McKaig, Gen. T. J.
 McKinstry, Lieut.
 Monroe, Col. James, grandnephew of Pres't Monroe.
 Montgomery, Col. L. M.
 Newton, Gen. John E.
 Northrop, Gen. Lucius B.
 Nearnsie, Major J. R.
 Nicholson, Lieut., U. S. N.
 Offutt, Major H. St. George.
 Ord, Gen. Edward O. C.
 Otis, Col. E. S.
 Ord, Capt. Placidus.
 Payne, Col. Rice W.
 Rosecrans, Gen. Wm. Starke.
 Revere, Gen. Joseph Warren, grandson of Paul Revere of Revolutionary fame.
 Ramsay, Admiral Francis M.
 Rathbone, Col. John Cass.
 Ramson, Capt. Augustine **Dunbar**.
 Scammon, Gen. E. Parker.
 Stone, Gen. Charles P.
 Stanley, Gen. David Sloan.
 Sturgis, Gen. Samuel D.
 Smith, Gen. George.
 Sands, Admiral B. F.
 Strobel, Major.
 Shurtleff, Capt. Nathanael B.
 Summerhayes, Lieut. J. W.
 Spear, Lieut.
 Tyler, Gen. Robert O.
 Thayer, Gen. Russell.
 Tucker, Col. N. A.
 Troy, Col. D. S.
 Tilford, Col.
 Turner, Major Henry S.
 Vincent, Gen. Thomas **McCurdy**.
 Vault, Col. G. W. T.
 Whipple, Gen. A. W.
 Wayne, Gen. Henry C.
 Ward, Capt. James **Harman**, naval author.

THE PUBLIC SERVICE AND THE LAW.

- Anderson, Hon. Wm. Marshall, brother of Col. Robert Anderson, commander of Fort Sumter.
 Arrington, Hon. Judge (Ill.).
 Atwater, Hon. Mr. (New Haven).
 Austin, Charles (Law.), (N. Y.).

- Burnett, Hon. Peter H., Gov. of California**, Judge; author of *The Path which led a Protestant Lawyer to the Catholic Church*.
- Brightly, Frederick C. (Law.)**, author of *The Federal Digest*, etc.
- Buel, Oliver Prince (Law.)**, (New York City).
- Bakewell, Hon. Judge Robert A. (St. Louis)**.
- Bissell, Hon. William H., Gov. of Illinois**.
- Bliss, George (Law.)**, (New York City).
- Bogges, Judge Caleb**.
- Carpenter, Gen. (Law.)**, Lieut.-Gov. of Rhode Island.
- Chandler, Hon. Joseph R., Minister to Naples**.
- Clarke, Hon. Beverley L.**
- Dent, Hon. Louis**, relative of General Grant.
- Ewing, Hon. Thomas**, Senator, Secretary of the Interior.
- Florence, Hon. Thomas B.**
- Field, William Hildreth (Law.)**, (New York City).
- Heath, Hon. Judge (N. C.)**.
- Hurd, Hon. Frank (Ohio)**.
- Holcomb, Hon. Silas Wright (New York City)**.
- Hatch, Roswell D. (Law.)**, (New York City).
- Howard, George H. (Law.)**, (Washington, D. C.).
- Johnston, Attorney-General (Miss.)**.
- Johnston, Hon. J. W., Senator (Va.)**.
- Joyce, Hon. John (Ky.)**.
- Livingston, Hon. Vanbrugh, U. S. Minister to Russia**.
- Lee, Hon. Thomas Simms, Gov. of Maryland**.
- Mayo, John B. (Law.)**, (N. Y. City).
- Manley, Judge M. E. (N. C.)**.
- Moore, Judge (N. C.)**.
- Mulkey, Hon. Judge John H. (Ill.)**
- Pugh, Hon. George E., Senator (Ohio)**.
- Price, Hon. Jonathan H.**
- Rice, Hon. Judge (S. C.)**.
- Rankin, Hon. Judge (Cal.)**.
- Ryland, Hon. Judge (Cal.)**.
- Smith, Hon. Truman**.
- Sawyer, Hon. Lemuel**.
- Stephens, Judge Linton**, brother of Hon. Alex. Stephens (Ga.).
- Tenney, Judge Wm. Jewett**, jurist and author (N. J.).
- Troyman, Hon. James**.
- Van Dyke, Hon. James A. (Detroit)**.
- Whittlesey, Hon. David C.**
- Washington, Hon. John N.**
- Weld, Hon. W. E. (Ill.)**.
- Wilkins, Hon. Judge (Mich.)**.
- Wilson, Hon. Ben. (W. Va.)**.

LITERATURE, THE ARTS AND SCIENCES.

- Allston, Washington (Art.)**, the celebrated painter.
- Anderson, Henry James, LL. D., Prof. Columbia College**.
- Allen, Heman (Art.)**, Music, Chicago.
- Brainerd, Mrs. Elizabeth (Art.)**.
- Brownson, Orestes A., LL. D. (Lit.)**, author, Editor of *Brownson's Review*.
- Baker, Prof. Alpheus**.
- Browne, Charles F.**, the humorist "Artemus Ward."
- Blyth, Stephen Cleveland (Lit.)**.
- Coleman, Caryll (Art.)**.
- Crawford, Marion (Lit.)**, novelist.
- Dorsey, Prof. Oswald**.
- Dorsey, Mrs. Anna H. (Lit.)**.
- Dahlgren, Mrs. Madeleine Vinton (Lit.)**, wife of Admiral John A. Dahlgren, U. S. N.

- Ermenstrout, Prof. John S. (Lit.).
 Ellet, Mrs. Elizabeth Fries (Lit.).
 Frost, Prof. Sydney B.
 Healy, George P. A., (Art.), the celebrated portrait painter.
 Hassard, John R. G. (Lit.).
 Hall, James, New York State Geologist.
 Haldeman, Prof. Samuel S., naturalist.
 Hemmenway, Mrs. (Lit.), author of *Historical Annals of Vermont*.
 Howarth, Mrs. Ellen Clementine (Lit.), (N. J.).
 Johnston, Richard Malcolm (Lit.).
 Jones, Prof. Gardner.
 Keene, Laura (Lit. and Art.).
 Kitson, J., sculptor (Boston).
 Lathrop, George Parsons (Lit.).
 Lathrop, Mrs. Rose H., wife of the author and daughter of Nathaniel Hawthorne.
 Le Vert, Mrs. Octavia Walton (Lit.)
 McMaster, James A. (Lit.), Editor of the *Freeman's Journal*.
 Miles, George H. (Lit.).
 Martin, Mrs. Elizabeth G. (Lit.), wife of Homer D. Martin, the artist.
 Monroe, Miss Mary (Lit.).
 Mason, Miss Emily (Lit.).
 Piatt, Mrs. Louise (*née* Kirby), (Lit.), wife of Colonel Donn Piatt.
 Poole, Thomas H. (Architect).
 Rea, Robert T. (Lit.).
 Smith, Sanderson (Naturalist).
 Stoddard, Charles Warren (Lit.).
 Starr, Miss Eliza Allen (Lit.).
 Tiernan, Mrs. (*née* Frances C. Fisher), daughter of Col. Charles F. Fisher, U. S. A. The authoress "Christian Reid."
 Tincker, Miss Mary Agnes (Lit.), Novelist.
 Thompson, Miss Dora (Lit.).
 Wolf, George D. (Lit.), Journalist.
 Willis, Richard Storrs (Lit.), brother of the author N. P. Willis.
 White, John (Art.), Music.
 Whitcher, Mrs. Frances Miriam (Lit.), wife of Rev. B. W. Whitcher.
 White, Ferdinand E. (Art.), Music.
 Walworth, Mansfield J. (Lit.), son of Chancellor Walworth, New York.
 Walworth, Mrs. (Lit.), wife of the preceding, daughter of Col. John J. Hardin, U. S. A.
 Wentworth, Mrs. J. W. (Art.).

FROM VARIOUS WALKS OF LIFE.

- Allen, Miss Fanny, daughter of Gen. Ethan Allen of Revolutionary fame.
 Angier, Calvin (Boston).
 Anderson, Mrs. William Marshall, daughter of Gen. Duncan McArthur, Gov. of Ohio.
 Austin, The Misses Eliza, Sara and Kate (Burlington, Vt.).
 Austin, Mrs. Charles (N. Y. C.).
 Arnold, Mrs. William (N. Y. C.).
 Arnold, Mrs. (Chelsea, Mass.).
 Arrington, Mrs. wife of Judge Arrington (Ill.).
 Abell, Samuel (Md.)
 Adams, Mrs. (*née* Georgie MacDougall, daughter of Gen. Chas. MacDougall, U. S. A.), widow of Gen. John Adams (C. S. A.), formerly U. S. A.
 Adams, Mrs. (*née* Conrad), wife of Dr. Francis J. Adams (Montana).
 Atlee, Miss Mary, a Visitation nun.
 Andrews, Miss Jessie Marguerite.
 Anderson, Mrs. E. C. (Boston).
 Barlow, The Misses Debbie, Helen and Anna (Vermont).

- Barry, Mrs. John, wife of Commodore Barry, U. S. N.**
Brownson, Mrs., wife of Dr. Orestes A. Brownson.
Berrian, T. Chandler, son of Rev. Dr. Berrian, Rector of Trinity Church (N. Y. City).
Blount, Thomas Mütter, his wife, Mrs. Elizabeth Blount, and their children, Thomas Mütter, William Rochester, Margaret Elizabeth, Annie Isabella, Charlotte Caroline, Mary Bonner, Alice Knight, Louisa Knight (Washington, D. C.).
Beekham, Miss Fanny (Va.), a Visitation nun.
Beers, Miss Julia (Litchfield, Conn.).
Bliss, Mrs. George (N. Y. City).
Bleecker, Miss Rosalie, cousin of Archbishop Bayley.
Bass, The Misses Ella and Jennie, daughters of the Countess Bertinatti.
Barber, Mrs. Jerusha, wife of Rev. Virgil H. Barber.
Barber, The Misses Mary, Abigail, Susan, Josephine, daughters of the foregoing, all of whom, with their mother, became nuns.
Brooks, A. E. (N. Y. City).
Bellinger, Edmund, Jr. (Charleston, S. C.).
Bellinger, The Misses Harriet, Sarah, and Susan (Charleston, S. C.).
Bradford, Mrs. Mary, sister of Mrs. Jefferson Davis.
Bland, Mrs., wife of Hon. Richard P. Bland (Mo.).
Burnett, Mrs., wife of Judge Peter H. Burnett.
Boggs, Mrs., wife of Admiral Chas. S. Boggs, U. S. N.
Brent, Mrs. Sarah L. (N. Y. City).
Boyle, Mrs. Amelia, wife of Capt. Boyle; also their five children (N. Y. City).
Bostwick, Mrs. Eliza, daughter of Presbyterian missionary to Ceylon (N. Y. City).
Branhardt, Joseph (N. C.).
Brewster, Miss Ann.
Banks, Miss, niece of Maj.-Gen. N. P. Banks, U. S. A. (Mass.).
Baya, Mrs. (née Marie F. Smith), wife of Col. Baya, U. S. A.
Babbitt, Mrs. (née Frances P. MacDougall, daughter of Gen. Chas. MacDougall, U. S. A.), wife of Col. L. S. Babbitt, U. S. A.
Bristed, Mrs., wife of Chas. Astor (N. Y. City).
Bristed, Mrs. (Mass.).
Bowen, E. S.
Burnett, Miss Ruth, a Sacred Heart nun.
Buel, Mrs. Josephine Maria, daughter of Gen. Chas. MacDougall, U. S. A., wife of Oliver Prince Buel (N. Y. City).
Buel, David Hillhouse, son of Col. David Hillhouse Buel, U. S. A., a Jesuit.
Buel, Miss Violet M. J. MacDougall, sister of the preceding.
Buel, Hillhouse A., son of Rev. D. Hillhouse Buel and grandson of (Prot.) Bishop Atkinson.
Branner, The Misses Lilian and Ruth (Tenn.).
Brown, Miss Lida, niece of Commander Brown, U. S. A., a Visitation nun.
Chappell, Alfred H. (New London, Conn.).
Cheney, Miss Mary (Mass.), a nun.
Cook, Mrs., wife of Gen. Wm. Cook (N. J.).
Clinton, Miss Margaret (Va.), a nun.

- Cutting, Mrs., (N. Y.), (*née* Marion Ramsay, D. C.).
- Coleman, Abraham B. (Nantucket).
- Casewell, Henry, and family (Parkersburg, W. Va.).
- Clarke, D. W. (Vt.).
- Churchill, Franklin H. (N. Y. City).
- Chase, Miss Harriet (Nantucket).
- Chapin, Lindley (N. Y. City).
- Coppinger, Mrs. John J., daughter of Hon. James G. Blaine.
- Connolly, Mrs. Pierce, Foundress of the Nuns of the Holy Childhood.
- Clay, James B., son of Hon. Henry Clay.
- Caldwell, William Shakespeare.
- Caldwell, Mrs. Mary E.
- Clark, Mrs. Mary (Ky.).
- Chapezo, Benjamin (Ky.).
- Crump, John I. (Conn.).
- Cowles, Miss Ellen, daughter of Editor Cowles (Cleveland, O.).
- Curtis, Mr. and Mrs. L. A. (Buffalo).
- Catucci, The Countess (*née* Stern) (Springfield, Mass.).
- Cardy, Mrs. Joseph (Tampa, Fla.).
- Cooke, Mrs. Laura Wheaton Abbott, daughter of Commander Abbott, U. S. N.
- Chandler, Mrs. Winthrop, sister of Marion Crawford, author.
- Claxton, Mrs., daughter-in-law of Commodore Claxton, U. S. N.
- Chetwood, Mrs. B., sister of Dr. Edw. L. Keyes.
- Cole, Mrs. Frances Perry (Balt.).
- Coudert, Mrs. Fred'k. R. (N. Y. City).
- Coudert, Mrs. Louis L. (N. Y. City).
- Coudert, Mrs. Chas. (N. Y. City).
- Cary, Miss Emma Forbes, sister-in-law of Prof. Agassiz, the celebrated naturalist (Mass.).
- Cenci-Bolognetti, The Marchesa (*née* Lorillard-Spencer), (New York).
- Churchill, Miss Harriet (Boston).
- Davidson, Mrs. Anna and family (W. Va.).
- Deshon, Miss Sarah, daughter of Rev. G. H. Deshon (Conn.).
- Davis, Miss Helen, sister of Admiral Davis, U. S. N.
- Dana, Miss Charlotte, daughter of Richard H. Dana, the author (Boston).
- Dana, Miss Matilda (Boston).
- Day, Mrs., niece of Daniel Webster.
- De Benavides, Mme. Frederika H. (*née* Howlden), wife of Gen. Benavides.
- De Stæckel, The Baroness (*née* Stern) (Springfield, Mass.).
- Di Cesnola, Mme., (*née* Mary Isabel Jennings Reid), wife of Gen. L. Palma di Cesnola and daughter of Capt. Samuel Chester Reid, U. S. N. (N. Y. City).
- De Foresta, The Countess (*née* Charlotte C. Skinner), wife of Count Alberto de Foresta, of the Italian Legation in Madrid
- Dwight, Mrs. Thomas Dwight (*née* Warren), daughter of Dr. Warren, naturalist and mother of Dr. Dwight (Boston).
- Drexel, Mrs. Joseph W. (New York City).
- Drexel, Miss Josephine, daughter of the foregoing.
- Davis, Mr. Charles (Boston).
- Dean, Mrs. John (Boston).
- Darling, Mrs. Margaret (Boston).
- Edgar, Miss Constance, grand-daughter of Daniel Webster, a Visitation nun.
- Elcock, Mrs., (*née* Belle Seyfert), wife of Judge Elcock, (Pa.).
- Etheridge, Miss Emma, daughter of Emerson Etheridge (Tenn.)
- Edes, Miss Ella B., niece of (Prot.) Bishop Wainwright, of New York

- Everett, The Misses, nieces of Hon. Edward Everett.
- Freeman, Miss Annie, a nun.
- Floyd, Mrs. (*née* Preston), wife of Gov. John Floyd (Va.).
- Floyd, Mrs., wife of Dr. William P. Floyd (Va.).
- Floyd, Mrs., wife of Col. George Floyd (Va.).
- Floyd, Mrs., wife of Col. Ben. Rush Floyd (Va.). The foregoing are sons of Gov. Floyd, who also became a convert.
- Field, Mrs. William Hildreth (*née* Miller) (Homer, N. Y.).
- Floyd-Jones, Mr. and Mrs. G. S. (N. Y. City).
- Fisher, Miss Annie, daughter of Judge Fisher (Washington, D. C.).
- Frankenstein, The Countess (*née* Anna Seabury Brewster).
- Forest-Divonne, The Countess de la (*née* Audenried).
- Field, Mrs. (*née* Mason), widow of Gen. Chas. Field (C. S. A.), formerly U. S. A.
- Fuller, Mrs. R. B. (Boston).
- Green, Hannibal (N. Y.).
- Gardes, Henry (N. Orleans).
- Guion, Mr. and Mrs. William H. (N. Y. City).
- Glover, Mrs. O. R. (N. Y. City).
- Guernsey, Miss Julia M. (Detroit).
- Graham, Miss M. A., sister of Gen. Graham, U. S. A., a Visitation nun.
- Gould, John M., son of Protestant minister (Boston).
- Greenough, Horatio.
- Graham, Mrs., wife of Gen. Lawrence Pike Graham, U. S. A.
- Geddes, Mrs. Holly, daughter of Rev. S. Whiting, Baptist minister.
- Hecker, Mr. and Mrs. George V. (N. Y. City).
- Hayes, Dr. Isaac Israel, Arctic Explorer.
- Healey, Mrs., wife of the artist, G. P. A. Healey.
- Hartwell, Mrs. Anna Frances, a nun and Superioress of the Mission Helpers to the Negroes.
- Hite, Miss Mary (Va.), a Visitation nun.
- Hewit, Mrs. Catharine (*née* Hurd), wife of Dr. Henry S. Hewit.
- Hohnes, Mrs. George (Va.), daughter of Gov. John Floyd.
- Holly, Mrs. S. C. (N. Y. City).
- Hudson, Miss Elizabeth, sister of Col. Edward McK. Hudson, U. S. A.
- Hooper, Mrs. George P.
- Hodges, Mrs. R. M.
- Henderson, Miss Mary (Ky.).
- Hunt, Mrs. William H., daughter of Jacob Barker (N. Orleans).
- Hall, George H. (Newark, N. J.).
- Handley, Marks White (Tenn.), a Paulist novice.
- Holly, Norman D., a Paulist novice.
- Hosford, Mrs., widow of Col. Hosford, U. S. A.
- Hodge, Miss (Boston).
- Homer, Miss Anna B. (Boston).
- Howlden, Mrs. (Albany).
- Ives, Mr. and Mrs. Edward.
- Ives, Mr. and Mrs. Julius (Elizabeth, N. J.).
- Ives, Mrs. (*née* Rebecca Seton Hobart), daughter of (Prot.) Bishop John Henry Hobart and wife of (Prot.) Bishop Levi Silliman Ives of No. Carolina, who also became a convert.
- Jones, Miss Wilhelmina, daughter of the distinguished naval officer, Jacob Jones, a Visitation nun.

- Jones, Miss Sarah, daughter of Judge Jones (N. Y. City), a Sacred Heart nun.
- Johnston, Mrs. Richard Malcolm, wife of the author.
- Jonnson, Mrs. Andrew (*née* Rumbough), (N. C.).
- Jaboeuf, Mrs. M. R., daughter of Borden M. Voorhees (Washington, D. C.).
- Johnston, Mrs., wife of Judge John W. Johnston (Va.), daughter of Gov. John Floyd.
- Johnson, Mrs., wife of Col. Johnson, U. S. A.
- King, Mrs. Jane (Mass.).
- King, Miss Frances, daughter of foregoing, a Sister of Mercy.
- Kearney, Mrs., wife of Gen. Philip Kearney.
- Kearney, The Misses, daughters of the foregoing.
- Ketchum, Mrs. Annie Chambers.
- Lay, Mr., son of Protestant Bishop of Maryland.
- Lee, Mrs., wife of Dr. Charles Carroll Lee (Balt.).
- Lafarge, Mrs. Margaret Mason, granddaughter of Commodore Perry, U. S. N., wife of the artist, John Lafarge.
- Lord, Thomas Scott J. (N. Y.).
- Lewis, Mrs. Letitia, wife of Col. Wm. Lewis and daughter of Gov. John Floyd, of Va.
- Lyons, Mrs., wife of Judge Lyons (Va.).
- Lynch, Mrs. Howard (*née* Fonda), (N. York City).
- Lippitt, Miss Caroline (Cambridge, Mass.).
- Lowe, Mrs. Hester, wife of Gov. Lowe (Md.).
- Larwill, Mrs. J. M. (Ohio).
- Linton, Miss Sarah, niece of Col. G. ham, U. S. A., a Visitation nun author of *Linton's Historical Charis*
- Lord, Haynes (N. York City).
- Lord, Mrs. Hicks (N. Y. City).
- Livingston, Mrs. Vanbrugh (*née* Jackson) (New York City).
- Levin, Mrs., wife of Lewis C. Levin, the "Know-nothing" leader in Philadelphia.
- Longfellow, Miss Marian, relative of the poet Longfellow.
- Lindsley Mrs., wife of Hon. James G. Lindsley (Kingston, N. Y.).
- Le Briton, Mrs. Albert (*née* Margaret Stockton MacDougall), daughter of Admiral David Stockton MacDougall, U. S. N.
- Lyman, Miss Florence, first cousin of Gen. Theodore Lyman, U. S. A. (Boston).
- Monroe, Miss, daughter of President Monroe, a nun.
- Marks, Mrs. C. C. (*née* Fonda), (New York City).
- Mann, Mrs., wife of Lieut. Mann, U. S. N.
- Miller, Henry Wisner (New York City).
- Meynen, Hermann (N. Y. City).
- Meagher, Mrs. Thomas Francis.
- Metcalf, Mr. and Mrs. Theodore (Boston).
- Metcalf, Miss Julia (Boston).
- Mason, Miss Emily (Va.).
- Miles, Mrs. George, mother of Geo. H. Miles, the author.
- McKintry, W. E. (Cal.).
- McKintry, Mrs. Annie Hedges Livingston, (Cal.).
- Medary, Samuel, son of Gov. Medary (Ohio).
- McCarthy, Mrs., wife of Senator Dennis McCarthy (Syracuse, N. Y.).

- Matthews, Mrs., wife of Capt. John P. Matthews (Va.).
- Miles, Mrs. Josephine C. (N. Y.), a Dominican nun
- Miles Miss Marion H., daughter of foregoing, a Visitation nun.
- McVickar, Lawrence.
- Miller, Mrs. Mary E. (N. Y. City).
- Miller, Miss Elizabeth, daughter of the foregoing.
- McCallum, Mr. and Mrs. Hiram (Lockport, N. Y.).
- Martin, Miss Helen, daughter of Senator Martin, of Kansas, a Sister of Charity.
- Moore, Henry (Wheeling, W. Va.).
- McLaughlin, Mr. (San José, Cal.).
- Marié, Mrs. Joseph (*née* Josephine Hubbard), (N. Y. City).
- Metcalf, Mrs., wife of Judge Metcalf (Boston).
- Metcalf, Miss Julie, daughter of the foregoing.
- Matthews, Mrs. Nathan (Boston).
- McAnerney, Mrs. John (*née* Marshall), granddaughter of Rt. Rev. Dr. Moore, first (Prot.) Bishop of Virginia.
- McKinstry, Mrs. (*née* Lawrence), wife of Lieut. McKinstry, U. S. A.
- Morrogh, Mrs. Richmond (*née* Mary F. Jackson), a relation of Pres. Andrew Jackson, wife of Dr. Clifford T. Morrogh (New Brunswick, N. J.).
- Morrogh, Mrs. (*née* Cornelia Perry), second wife of Dr. C. T. Morrogh.
- Morrogh, Mrs., wife of Dr. Archibald C. Morrogh.
- Morrogh, Mrs. (*née* Margaret Phillipse), wife of James Morrogh (Law.), (New York).
- Mahony, Mrs., widow of Hon. J. J. Mahony, ex-consul.
- McEnroe, Mrs. Eugene (*née* Eleanor F. Peck).
- Northrop, Lucius, father of Bishop Northrop (S. C.).
- Newton, Mrs., wife of Gen. John E. Newton, U. S. A.
- Nevins, Mrs. Richard, daughter of Gov. Medary, of Ohio.
- Neeser, John G. (New York City).
- O'Shaughnessy, Mrs. J. F., daughter of Judge Nelson J. Waterbury (N. Y. City).
- O'Connor, Mrs. M. P. (San José, Cal.).
- Olds, Miss Mary, daughter of Senator Olds (Ohio).
- O'Hare, Mrs., wife of Dr. O'Hare (Rochester, N. Y.).
- Olds, Henry (New York City).
- O'Keefe, Mrs. P. M., wife of Dr. O'Keefe (Boston).
- Palmer, Mr. and Mrs. Julius A.
- Pierce, Wellington Augustine (Buffalo).
- Pychowska, Mrs. daughter of Gen. Wm. Cook (N. J.).
- Peel, Miss Kate, daughter of Senator Peel (Ark.).
- Preston, Miss Henrietta (Va.).
- Pearce, The Misses Julia and Fanny (Boston), both Visitation nuns.
- Peter, Mrs. Sarah (philanthropist), daughter of Gov. Thomas Worthington (O.).
- Patten, Miss Martha (Va.), a Visitation nun.
- Pearce, Mrs. Thomas (Phila.).
- Pearce, Miss Rebecca, daughter of preceding.
- Perce, Miss (Boston).
- Post, A. M. (New York City).
- Parker, Mrs. and son (Boston).
- Quincy, Miss Mary, great-granddaughter of the celebrated Josiah Quincy, statesman, President of Harvard

- College; also direct relative of Pres. John Quincy Adams (Boston).
- Robertson, Miss Sadie (New Orleans), a Visitation nun.
- Riggs, George W. (Washington, D. C.).
- Rosecrans, Mrs., wife of Gen. W. S. Rosecrans, U. S. A.
- Ripley, Mrs. Sophie Willard, daughter of Francis Dana of Cambridge, Mass., wife of George Ripley, journalist.
- Raynor, Miss Susan, daughter of Hon. Kenneth Raynor, and niece of Bishop Polk.
- Ripley, Miss Phœbe, daughter of Rev. Samuel Ripley, Unitarian minister, a Visitation nun.
- Robinson, Miss Lodoïska, daughter of Dr. Henry Robinson (New Brunswick, N. J.).
- Raven, Miss, daughter of Thos. Raven (N. Y.).
- Robertson, Miss, daughter of Rev. John Robertson, a Sister of Mercy.
- Ruspoli, The Princess (*née* Marie Josephine Curtis), wife of Prince Emanuele Ruspoli, the Mayor of Rome.
- Ritter, J. (Yonkers, N. Y.).
- Rasin, Hanson (Md.).
- Rasin, Miss Matilda (Md.).
- Seton, Mrs. Eliza A., foundress of the Sisters of Charity in U. S.
- Scott, The Misses Virginia, a nun; Cornelia, wife Lieut. Scott, of U. S. A.; Ella, wife of Mr. McTavish (Balt.); Camilla, wife of Mr. Hoyt (N. Y.). The four daughters of Maj.-Gen. Winfield Scott, U. S. A.
- Starr, Mrs. W. D., Superioress of the Sisters of the Divine Compassion (N. Y. City).
- Springer, Reuben R. (philanthropist), (Cincinnati, Ohio).
- Storrs, Mrs. Annie Isabella (*née* Blount), (Washington).
- Smith, The Misses Lucy Eaton, late Mother M. Catherine de Ricci, Dominican prioress; and Isabel McIntyre, also a Dominican nun, daughters of Baldwin Smith (N. Y.).
- Spooner, Mrs. Mary Ann Wetmore, wife of Col. Alden Spooner (Brooklyn).
- Smith, Mrs., wife of Gov. Smith (Ala.).
- Semmes, Mrs. Thomas J. (N. Orleans).
- Semmes, Mrs. B. J. (Memphis).
- Smith, Miss Anna E., daughter of Admiral Joseph Smith, U. S. N.
- Sedgewick, Miss Jane (Stockbridge, Mass.).
- Salter, Mrs. Richard H. (Mass.).
- Salter, Miss Edith Agnes (Mass.).
- Smith, Mrs. Ida Greeley, daughter of Horace Greeley.
- Salter, Miss Mary J., daughter of Chaplain Salter, U. S. A.
- Salter, Miss Helen J., a Sister of Mercy.
- Salter, Mrs., wife of Dr. R. H. Salter, Boston, daughter of Rev. Dr. Woods, Prof. in Andover Seminary.
- Sprague, Mrs. Harriet Ewing (*née* Goodard), (Boston).
- Smyth, The Misses Emma, Agatha, Dorthula, Frances, daughters of Capt. Harold Smyth (Va.).
- Schley, Mrs. (Milwaukee).
- Stephens, Mrs., wife of Judge Stephens (Ga.).
- Snowdon, Miss Eliza (Md.), a nun.
- Smith, Miss Martha (Va.), a nun.
- Smith, Mrs. Leonard, niece of the Hon. John Jay.
- Scammon, Mrs. (*née* Stebbins, of Springfield, Mass.), wife of Gen. E. P. Scammon, U. S. A.
- Spilman, Miss Mary (Va.), a Visitation nun.

- Sartwell**, Miss Mary E. (N. York).
- Shea**, Mrs., wife of the author John Gilmary Shea (Elizabeth, N. J.).
- Sturgis**, The Misses Nina, Mary, and Ella, daughters of Gen. Samuel D. Sturgis, U. S. A.
- Stickney**, Mrs. Harriet (Boston).
- Guckerman**, Mr. and Mrs. Samuel P. (Boston).
- Thomas**, Mrs. Henry Theodore, daughter of James Goddard (New York City).
- Tyler**, Mrs. Julia Gardner, widow of President Tyler.
- Tyler**, Miss Margaret, daughter of the foregoing.
- Thayer**, Henry Adams (Mass.).
- Thompson**, Miss Margaret, formerly a member of a Protestant sisterhood.
- Taylor**, The Misses Emma and Clara, nieces of Laura Keene.
- Trautmann**, Miss Elizabeth (D. C.), a nun.
- Travers**, Miss Elizabeth (D. C.), a nun.
- Torrens**, Miss Mary (Mass.), a nun.
- Turner**, Miss Mary (Va.), a nun.
- Thompson**, Mrs. Valentine (Ky.).
- Throop**, Francis H. (Brooklyn, N. Y.).
- Troth**, Miss Emilie (Phila.).
- Turner**, Mrs. Sarah E., mother of Lieut. James H. Turner, U. S. N.
- Taylor**, Mrs. Watson (Boston).
- Van Buren**, Mrs., wife of Dr. Wm. H. Van Buren (N. Y. City), daughter of Dr. Valentine Mott.
- Van Zandt**, Eugene (N. Y. City).
- Van Rensselaer**, Miss (N. Y.), a Sister of Charity.
- Voorhees**, The Misses Eliza, Marion R., Ella and Catherine, daughters of Borden M. Voorhees (Washington, D. C.).
- White**, Mrs. Richard P. (*née* Earle), of Nantucket (Phila.).
- Walley**, Thomas (Boston), uncle of Wendell Phillips.
- Waggaman**, Thomas E., great-nephew of President Tyler.
- Waggaman**, Mrs., sister of President Tyler.
- Waggaman**, Miss Sarah, daughter of foregoing, a Visitation nun.
- Whittier**, Miss Harriet, niece of Admiral Smith, U. S. A., and cousin of the poet Whittier.
- Ward**, Mrs. Anna H. B., and sisters, Mrs. Elizabeth H. Van Zandt, Mrs. Sarah B. Hunt, daughters of Jacob Barker (New Orleans).
- Wentworth**, Mr. and Mrs. J. W. (New York City).
- Wilber**, Joshua (Lockport, N. Y.).
- Wixon**, Miss Emma, Prima Donna Mlle. Nevada.
- Wood**, Dr. James Robie and sisters, the Misses Jennie C., Mary E., Annie E. and Alfred O., grandchildren of Thomas Walley (Boston).
- Willetts**, Miss Anglesia (Brooklyn), a Sister of the Divine Compassion.
- Wilson**, Miss Edith, formerly member of a Prot. sisterhood (New York City).
- Wilson**, Miss May, a nun.
- Worthington**, Mrs. Lewis (Cincinnati).
- Worthington**, Mrs. George (Cleveland).
- Willis**, Mrs., sister of (Prot.) Bishop Phillips Brooks.
- Williams**, Mrs., wife of Gen. Robert A. Williams, U. S. A.
- Woodbridge**, Miss Madeleine, a nun.
- Woodville**, Mrs., daughter of Dr. Carey Breckenridge.
- Webb**, Mrs. Nehemiah (Ky.).
- Wilmer**, John Richard, son of Rev. Simon Wilmer and brother of (Prot.) Bishop Joseph Wilmer.

Certificate of Membership

—IN—


..The Catholic Historical League, of America..

This Certifies, That the holder of this Certificate, whose name has been enrolled as a member of THE CATHOLIC HISTORICAL LEAGUE, OF AMERICA, is entitled to purchase Catholic and other Historical Works, at the special wholesale discount given League by various publishers, less ten per cent. to cover expense of filling each order. The average discount to members will be about thirty per cent. from publishers' regular prices. This does not include books sold by subscription for which agents have the exclusive rights of sale

The League has no pecuniary interest in the sale of any books supplied members at discount.

THE OBJECT OF THE CATHOLIC HISTORICAL LEAGUE OF AMERICA

is to supply members with Historical and other Literature at a special wholesale discount. Membership fee is \$5.00 for five years.

 Address all orders and enquiries to the Local Branch of the Catholic Historical League. For correct address of same, see Agent's Receipt.

Agent.....

P. S.—Upon receipt of 10 cents a Catalogue of 5,000 volumes by standard authors will be sent, upon which a uniform discount of thirty per cent. will be allowed to members.







